1356.d.37

A

Looking-Glass

FOR ALL

NEW-CONVERTS

To whatsoever

PERSWASION.

LONDON:

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THE
Translator's Preface
TO ALL
NEW-CONVERTS.

MUltiplicasti gentem, sed non magnificasti lætitiam. Thou hast made our number more, but hast not made our joy greater. *A great deal of noise the change of New-Converts makes; and yet no great cause of joy, either to themselves or to the Church, Perswasion or Sect, or whatever else you please to call it, to which they are converted.* Si converteris *Israel*, ad me convertere. *If ye be converted, be converted unto me, says the Lord of Heaven and Earth. If your Conversion to the true Church of Christ, as you imagin, has converted your heart and soul throughly unto God, you have made an happy change indeed, and no doubt but there's joy in Heaven at your Conversion; but if your heart and manners be still the same as before, and you have only gotten a new name, and a new form of Godliness, without the interior Vertue and Power of it, you are as you were as to your title to Beatitude in the other life. As good never-a-whit, as never the better. If you be a Christian, Jesus Christ has told you, the means and the only means to get eternal life, is to love God above all things, and your Neighbours as your selves. If you want this, no Communion with any whatsoever Church or Sect can hinder you from being eternally miserable. Though, no doubt, seeing Religion is nothing else but a manner of living reveal'd by God Almighty to the World, to dispose them for the felicity of the other*

life, it must necessarily be highly advantageous to be of the true Religion, because in that must needs be contained far greater helps, than in any Sect of man's devising, to beget in Souls the necessary preparations to eternal Beatitude. And hence, of all Religions, that Religion is demonstratively from God which has the greatest and manifoldst means to fit Souls for the happiness of the other life, or to make the World truly good; that is, pious to God, charitable to one another, and temperate, as to the use and desires of the things of this life: When those means are not by ignorance or corrupt passions abused, but sincerely and seriously made use of.

But you thank God you are converted to the Church of Rome. Et quæ tanta fuit *Romam* tibi causa videndi? *And why so passionately desirous to see* Rome? *But be it as it will, I'll not now dispute with you about it; but at present I'll suppose the Religion you have embrac'd, to be most holy and true: And yet you must give me leave to tell you as a friend, your great work is still to do. I know there are certain Preferments in* Cambridg *called Scholarships and Fellowships, which none are capable of, though never so deserving, either for their natural Parts, or acquired Learning; unless they have been for some time educated in such a School,* Westminster *for example, or* Eton, &c, *But coming from such a School, though otherwise their Learning be very indifferent, they are without difficulty preferred in respective Colledges of the said University. But it is not so in Heaven: Places and Dignities in that City of Light are not conferred upon us, because we have been trained up in the Communion of such a Perswasion, but because of our fitness and dispositions for them. To say to the Examiner of all hearts in the day of Judgment, you come out of such a School*

of

of Vertue; the Proteſtant *for example, or* Roman-*Church, will ſignify nothing towards your admittance to the fellowſhip of God and his Saints for ever. It will be anſwered at that great day to all workers of Iniquity, though not only the Church, in whoſe Communion they died, but alſo, though even they themſelves in their own perſons, have propheſied in the name of our Lord Jeſus, and wrought many wonderful things;* Depart from me, I know you not. *But if you have in the time of your abode on this earth, ſo exerciſed your ſelves in all works of piety to God, and charity to your Neighbour, and temperance and Chriſtian mortification to your ſelves, as you have nextly diſpoſed your Soul for the beatifying ſight of God, by an hearty love of his Divine Majeſty, and cordial charity to your Neighbour, and a moderate orderly deſire of the things here below, you need no other recommendation for your aſſured admittance to immutable everlaſting Bliſs. Nor is this ſaid to perſwade any one to an indifferency of living and dying in any whatſoever Church or Communion. No. God forbid. But only to awaken thoſe who ſeem to ſet their hearts at reſt, when they have once, as they imagin, found out the true Church of Chriſt. The ſame I ſay to all New-Converts to Non-conformity, or the Religion eſtabliſhed by Law. Have you more of the fear of God in your hearts than you had before? Have you a more cordial charity to your Neighbour than before? Have you a leſs eſteem of the Pleaſures, Riches and Honours of this World than before? If you have, you have then reaſon to be glad of your change, and to hope you have made a ſtep neerer eternal Beatitude by it. But if you are as greedy of Money, as paſſionate in your deſires of all ſenſual delights, as much a Slave to Honour and the favour of men, as little ſtudious to do your indigent Neighbour good in all his*

wants

wants Corporal or Spiritual, as little regardful of the Divine Majesty, whether out of fear or love, as before; your great work is still to do; your Conversion that must make you live eternally, is still to be made. If you be converted to God, (and all other Conversions are to very little purpose,) then you have a regard to God in all your ways. For as when you are converted to the Church of Rome, *still you have an eye to the Commands and Orders of that Church: So when you are converted unto God, if you be indeed converted unto him, you have ever an eye unto him, and think how he would have you spend your time; how much upon worldly Affairs, how much in Prayer, and other spiritual exercises; how much in moderate recreation, &c. You regard also God in your eating, drinking, and sleeping; observing that Christian-mean in all these actions, which you think God Almighty would have you to observe, not regarding the contrary unchristian practices of the libertines you live amongst: In like manner, if God Almighty have made you a Steward of a fair Estate, you consider how he would have you employ it, how much upon your own necessary expences, and how much upon the poor, &c. The like for whatever Talents of Learning or natural Parts God Almighty has endowed you with, studying to employ all to the greater good of the World, after the example of the great Pattern of all Perfection, our Blessed Saviour, who went about doing good: And you, if you will be worthy of that high Name of a Christian, must endeavour in this, and all other regards, to walk as he walk'd.* He that says he abides in Jesus Christ, ought even as he walked himself also to walk, 1 *Joh.* 2. 6. *That is, as Venerable* Bede *expounds those Divine words:* Non ambire terrena, *&c.* Not to seek earthly things, not to follow after perishable gains; to fly Honours, to embrace all worldly

worldly Contempt for Heavenly Glory, willingly to do good to all, to injure no-body, and patiently to ſuffer injuries from others, yea to ask their Pardon of God who injure us; never to ſeek our own, but always to ſeek our Maker's Glory; and to make as many as we can, together with us, to affect things above. To do theſe, and ſuch like things as theſe, is to follow the footſteps of Chriſt. *If the Converſion ſo frequently mentioned in Holy Scriptures, with a promiſe of life eternal; particularly in the* 18*th of* Ezek. Why will ye dye O houſe of *Iſrael*; becauſe I will not the death of him that dieth, ſaith the Lord God; Return ye and live: *If this Converſion or returning to God Almighty ſignified no more but an embracing of the right Faith, or true Religion, it were an eaſy thing indeed, eſpecially for a great many to eſcape eternal death, and to obtain eternal life. But the truth is, the Converſion to which eternal life is promiſed by Almighty God, is a Converſion of another nature. In three words, it is the Converſion which is moſt excellently deſcribed by St.* Bernard *in the following Sermons. Get that, and you are eternally happy; want that, and the being of whatſoever Perſwaſion, never ſo holy, or never ſo good, will not be able to hinder you from being eternally miſerable. A great enquiry is made which is the true and pure Church of Chriſt: And no doubt but it is a Queſtion of high moment and concern; but according to the beſt of my underſtanding, conſidering the preſent State of Religion in* England, *it much more concerns all that ſincerely and heartily deſire to be eternally happy, to enquire, ſuppoſing me to be of the true Church of Chriſt, what is ſtill further neceſſary for my Salvation? and to uſe the utmoſt induſtry for the acquiſition of that main thing neceſſary, whatſoever it is.*

A Con-

A Conversion to a few exterior Rites and Ceremonies, is very easy; and a forsaking all exterior Rites and Ceremonies, is no less easy; and we would all gladly be happy in the other World; but we would gladly also have this happiness at as easy a rate as may be; and therefore no monder so few of all Perswasions in good earnest labour to get their hearts and souls throughly converted unto God, though this and only this be that which can indeed make us eternally happy; because this is a work of immense difficulty to corrupt nature: but rather innumerable multitudes satisfy themselves, with little more than the exterior form of the Church or Perswasion they adhere unto: Though all acknowledg, that without an hearty Conversion to God Almighty in this World, there's no hopes of seeing him for ever in the next. For example, what Perswasion is there amongst us, that does not acknowledg a true and hearty regard of Almighty God to be necessary to Salvation; and that this our piety to God must express it self by hearty and devout Prayer: And that Charity to our Neighbour is also necessary to Salvation; and that this Charity must express it self by Alms-deeds, and other good offices to our Neighbour, according to his necessity, and our ability: And that also a moderate use of meat, drink, and other necessaries of this life, is also necessary to Salvation. And moreover, do not all Perswasions agree, that in case we have sinned, not only hearty sorrow and repentance is necessary to Salvation, but that this sorrow, if it be true and hearty, will express it self by some exterior acts of humiliation more or less; for example, by weeping, mourning, sighing, frequent humble ejaculations to Heaven for Pardon; fasting, neglected Attire, &c. All this notwithstanding, how few of the several Professors of Religion amongst us, spend any considerable time in devout and holy Prayers,

Prayers, or any considerable proportion of their Estates in works of Charity; or notoriously deny themselves in eating, drinking, apparel, &c. In which great and main Substantials of Christianity, if we did holily strive who should most of all abound, this were the more ready way to bring us to be all of one mind, rather than our quarrels and disputes oftentimes about matters of very small concern, as to our eternal welfare.

To instance only in the duty or virtue of Repentance, which we all acknowledg to be necessary to Salvation; and one of the first works a New-Convert ought especially to be exercised in. My Conscience tells me I am guilty of many and enormous wickednesses. The acts of my several sins and abominable impieties are past, but they have highly provoked my Creator and God against me, have left foul footsteps behind them in my own Soul, and have moreover done no small damage to the Souls of many of my poor Neighbours and Acquaintance. How now must all these grand mischiefs be repair'd? Surely I can never hope for eternal happiness from Almighty God in the next life, unless by some means or other I first appease his justly incensed anger against me in this. And if no unclean thing can enter into the Kingdom of Heaven, the foul footsteps my impieties have left behind them, must be effaced before I partake of eternal Bliss. And if I may not presume to offer my gift in God's Temple here below before I have first reconciled my self to my offended Brethren, can I hope to be admitted into the Holy of Holies of the Great God above, before I have made some repair of the inestimable damage I have done many of my poor Brethrens souls? But what remedy of so many and so great evils? I know none but a zealous return to the ancient Primitive Practice of Christian Repentance. Let us not deceive our selves, we offend the same God

the Primitive Chriſtians did, and profane the ſame Sacrament of Baptiſm by our ſins, which they did by theirs; and unleſs we will flatter our ſelves with vain hopes, we muſt not think to expiate thoſe ſins with a few Paters *and* Aves, *which coſt them whole years exerciſes in Penitential Auſterities.* Quam magna deliquimus, tam granditer defleamus,&c. As heinouſly, *ſays St.* Cyprian, *Serm.de Lapſis.* And as greatly as we have ſinned, ſo greatly and ſo grievouſly let us weep and lament for our ſins. To a deep wound, let a long and careful Cure not be wanting; let not our pennance be leſs than our fault. Doeſt thou think that thou canſt be able preſently and forthwith to appeaſe Almighty God, whom with perfidious words thou haſt denied; before whom thou haſt preferred thy Patrimony; whoſe Temple thou haſt ſacrilegiouſly violated. Doeſt thou think that he will eaſily have mercy on thee, whom thou haſt ſaid that he was none of thine. It behoves thee to pray unto him, and to beſeech him with all earneſtneſs, to paſs the day in mourning, and to ſpend whole nights in watching and tears, to fill all time with doleful lamentations, to make aſhes thy bed, to roll thy ſelf in duſt and haircloath; and ſince thou haſt loſt the garment of Chriſt, now thou ſhouldſt deſire to have no garment at all; after the food of the Devil, thou ſhouldſt deſire faſting: zealouſly buſy thy ſelf in ſuch good works, whereby ſins are purged: give frequent Alms, by which ſouls are delivered from death: what the Adverſary would have taken away from thee, let Chriſt receive: nor ought that Patrimony to be kept or loved, by which one has been deceived and overcome.

The ſad experience of frequent and eaſy relapſes into bewailed wickedneſſes, ſhew us how vain and frivolous that Repentance was, by which they were pretended to have been aboliſhed. The ſad wounds, cauſed in our ſouls

ſouls by our ſins, as is manifeſt by their ſo ſpeedy breaking out again, were only covered, not cured: As the Clergy of Rome *complains of certain Prieſts,* Ep. 31. ad Cypr. *who by a falſe ſweetneſs precipitated the Reconciliation of Sinners.* How (*ſay they*) can they be cured in receiving the Grace of Abſolution, and the Indulgence of the Church, if the Chirurgeon himſelf cut ſhort the Pennance, and make himſelf indulgent to their ruine and deſtruction; if he cover only the wound, and will not expect till the Remedies which have need of time, cloſe it? Aſſuredly this is not to cure ſouls; but if we will ſpeak the truth, 'tis to kill them. *In fine, let us make it our buſineſs to experiment in the inmoſt of our ſpirits this Repentance or Converſion ſo excellently and fully deſcribed in the following Divine Sermons of St.* Bernard, *and this is in one word to ſay all: By this if we can attain it, we ſhall fully appeaſe our incenſed God for our ſins paſt, perfectly ſecure our weak frail ſelves from relapſing into the ſame our repented ſins, and abundantly edify whomſoever we may have juſtly offended by our former unchriſtian Converſation.*

THE

FAULTS.

PAge 3. blot out line 18 and 19. p. 52. l. 16. for deſpair, read deſire. p. 55. l. 24. for ſhe, r. he.

A

SERMON

Preached to the

CLERGY

Concerning

Converſion.

CHAP. I.

That no body can be converted to God, unleſs he be prevented by the Will of God, and by his Voice crying unto him within.

YOU are met together, as I believe, to hear the Word of God; for indeed there does not occur to me any other cauſe of this your ſo fervorous a concourſe. By all means I approve of this your deſire, and congratulate with you for your laudable zeal. For bleſſed are they which hear the Word of God, but provided alſo that they keep it. Bleſſed are they that remember his Commandments, but to the end that they may do them. For he has the words of Eternal

nal Life, and the Hour is come (and would to God it were now) when they ſhall hear his voice, and they that ſhall hear it, ſhall live. For life is his will. And if you deſire to know it, his will is our Converſion. In fine, hear himſelf. *Is the death of the impious my will, ſays the Lord, and not rather that he ſhould be converted, and live?* Ezek. 18. v. 23. By which words we evidently ſee how that true life is not to be had by us, but by Converſion, nor can we enter into it any other way. Our Lord telling us plainly; *Unleſs ye be converted, and made like little ones, ye ſhall not enter into the Kingdom of Heaven*, Mat. 18. v. 3. And with good reaſon do little ones enter; for the little Child conducts them, who for this end was born, and given us. I ask then, what voice is that which the dead hear, and when they have heard it, live? for perhaps it is neceſſary to Preach the Goſpel even to the dead. And opportunely there occurs a ſhort word, but a full one, which the mouth of the Lord has ſpoken, as his Prophet teſtifies. Thou haſt ſaid, (ſays he, ſpeaking, without doubt, to the Lord his God,) *Be converted O ye ſons of men*, Jer. 3. And indeed deſervedly does Converſion ſeem to be required from the ſons of men, to wit, abſolutely neceſſary for ſinners. For to the ſupernal Spirits, that praiſe which becomes the juſt, is rather commanded; the Prophet ſinging, *Praiſe thy God, O Sion*, Pſal. 147. And in that the Prophet ſays, *Thou haſt ſaid*: in my judgment it is not careleſly to be paſſed over, nor heedleſly to be heard. For who dare compare what God has ſaid to the ſayings of men? Verily the Word of God is lively and efficacious, and his Voice is in magnificence and power. In fine, he ſaid it, and all things were made. He ſaid, *Let there be light, and the light was made.* He ſaid, *Be ye converted, O ye ſons of men, and they were converted.* So it is indeed; the converſion of Souls is the work of God's Voice, and not of man's. *Simon*, the Son of *John*, a Fiſher of men, although called and conſtituted for this very purpoſe by our Lord, yet in vain ſhall even he labour all night, and catch nothing, until by the word of our Lord caſting his net, he ſhall be able to incloſe in it a great multitude of Fiſh. And I would to God we could alſo to day in this Word caſt the net of the Word, and experience what is written: *Lo, he ſhall give to his Voice a Voice of power*, Pſal. 67. If we ſpeak a lye, it's plain that's of our own. But perhaps even then alſo our words will be judged to be our own, not our Lords, if we ſeek our own Concerns, and not the things of Jeſus Chriſt. Moreover, although we

ſpeak

ſpeak the truth of God, and ſeek the glory of God, we muſt even then from him alone hope the effect, and of him ask it: that he would pleaſe to accompany his own Voice with a Voice of power. To this internal Voice therefore I exhort you to liſten with the ears of your heart; and that you would make it your buſineſs rather to hear God ſpeaking within you, than man ſpeaking without you. For that is a voice of magnificence and power, ſearching the deſerts, making to tremble the deſerts, ſhaking off the ſtupid *torpor* of Souls.

CHAP. II.

That God's Voice offers it ſelf to all, and preſents it ſelf to the Soul that's unwilling to hear it.

NOR need we much to labour to come to hear this Voice, the labour will be rather to ſtop thine ears that thou maiſt not hear it. For the Voice it ſelf offers it ſelf, intrudes it ſelf; nor does it ceaſe continually to knock at every one's door. In fine, *Forty years*, ſays he, *I have been very neer to that generation, and have ſaid they always err with their heart.* He is ſtill very neer unto us, he ſtill ſpeaks, and perhaps there is not who hears him. He ſtill ſays, *theſe err with their heart*, Pſal. 94. He is ſtill very near unto us, he ſtill ſpeaks, and perhaps there is not who hears him. He ſtill ſays, *theſe err with their heart*: ſtill Wiſdom cries in the ſtreets. *Tranſgreſſors, return to your heart.* For this is the beginning of our Lord's ſpeaking; and this Word ſeems to have gone before to all thoſe who are converted to their heart, not only calling them back, but alſo bringing them back again, and ſetting them before their own face: for it is not only a Voice of power, but alſo a Ray of light, telling men of their ſins, and enlightning the hidden things of darkneſs. Nor is there any difference betwixt the internal Voice and Light, the ſame Son of God being the Word of the Father, and the Splendor of his Glory; and the ſubſtance alſo of the Soul, in its kind ſpiritual, and uncompounded, without any diſtinction of ſenſes is whole ſeeing, if we may call it a whole, and alſo in like man-

ner whole hearing. For what is done by that either Ray of Light or Word, but that only the Soul is made to know it ſelf? For the Book of Conſcience is opened, the miſerable order of the Life is unfolded, a ſad Story is repeated, Reaſon is enlighten'd, and the unfolded Memory is exhibited to certain eyes, as it were of the Soul. But both is not ſo much any thing of the Soul, as the Soul it ſelf: ſo that the ſame is both the beholder, and the beholded: the Soul ſet before her own face, and by ſturdy apparitors, to wit, of thoughts ſent into her, ſhe is compelled, as a guilty Criminal, to appear before her own Tribunal. And who is able to undergo this Judgment without being troubled? *My Soul is troubled at my ſelf,* (ſays the Prophet of our Lord,) *Pſal.* 142. and doeſt thou wonder that thou canſt not be ſet before thy face without reprehenſion, without turbation, without confuſion?

CHAP. III.

That by the Voice of God the reaſonable part of the Soul is made able to ſee, reprove, diſtinguiſh, and diſcern all its own miſeries.

NOR muſt you hope to hear from me what Reaſon diſtinguiſhes, diſcerns, and reprehends in your Memory. Apply thy hearing, turn the eyes of thy heart to within, and thou ſhalt learn by thy own experience what is done there. For no body knows what things are in man, but the Spirit of man which is in him. If Pride, if Envy, if Covetouſneſs, if Ambition, or any ſuch Plague lie hidden there, it will hardly eſcape this *examen.* If Fornication, if Theft, if Cruelty, if any Deceit, or any other Fault ſhall have been committed, the Criminal will not be able to hide himſelf from this Judg within, nor will he deny it before him. For all that itch of unlawful delight, and all the enticing pleaſure, was ſoon ended; but it imprinted certain bitter marks in the memory, it left behind it foul footſteps. For into that Repoſitory, as into a Sink, all the abomination ran, all the filth flowed. A large Volume, in which all thinge are written, and that with the Pen

Pen of truth: now the belly is griped with bitterneſs, although it ſeemed to have delighted the miſerable jaws, in its ſhort paſſage, with a certain frivolous ſweetneſs. Miſerable man that I am, grieved for my belly; I am grieved for my belly. And why ſhould I not be pained for the belly of my memory, into which ſuch a deal of filth hath been caſt? My Brethren, who of us, when he takes notice that the garment which he wears, is all over bedawbed with foul ſpattle, and defiled with filthy ordure, does not vehemently abhor it, does not preſently put it off, does not with indignation caſt it away from him? wherefore he that diſcovers not his Garment, but himſelf within, under his garment, to be in ſuch a manner defiled, ought ſo much the more to grieve, and be in conſternation, by how much neerer he carries about him what he abhors. For the defiled Soul cannot ſo caſt away it ſelf, as it can its beſpotted Coat. In fine, who is there amongſt us of ſo great patience and vertue, that if perhaps (as we read concerning *Mary* the Siſter of *Moſes*) he ſhould ſee his fleſh by a certain leproſy on the ſudden white with an ill whiteneſs, ſhould be able to bear it with an equal mind, and give his Creator thanks? Now what is this fleſh of ours but a certain rotten Coat with which we are clothed? Or what is this bodily leproſy to be looked upon by the Elect, but as the Rod of our Father's correction, and the purgation of our Heart? But there, there is vehement tribulation, and moſt juſt cauſe of grief, when a Sinner awaked out of the ſleep of his miſerable pleaſure, ſhall begin to deprehend and ſee that internal leproſy which he has got to himſelf with much ſtudy and labour. For no body hates his own fleſh, much leſs can the Soul hate it ſelf.

CHAP.

CHAP. IV.

That he who loves Wickedneſs, hates both his own Soul and Body.

But perhaps ſomebody may be moved with that of the Pſalmiſt, *He who loves iniquity, hates his own Soul:* But I ſay, that he hates alſo his own Body. For does he not hate it, for which he daily merits more and more fire in Hell; for which, according to his hard and impenitent heart, he *treaſures up wrath againſt the day of wrath?* Notwithſtanding this hatred as well of the Body as of the Soul, is rather in effect than affection. So the phrenetick man hates his own fleſh, when he endeavours to miſchief himſelf; the diliberation of Reaſon being aſleep in him. But can there be a worſe phrenſie than impenitency of heart, and an obſtinate reſolution to go on in ſin? For ſuch an one lays violent hands upon himſelf; nor does he tear and gnaw his fleſh, but his mind. If thou haſt ſeen a man fret, and ſcratch his hands till they bleed again, thou haſt in ſuch an one a clear and lively pourtraicture of a Soul when it ſins. For the pleaſure gives place to grief, and pain ſucceeds the itching delight. Nor was he ignorant of it, that ſo it would be; but diſſembled it when he ſcratched himſelf. So we tear and wound our unhappy Souls with our own hands; but with this difference, that we wound them ſo much the more grievouſly, by how much a ſpiritual Creature is more excellent, and more hardly cured. Nor do we this out of hatred or ill-will, but out of a ſtupid internal inſenſibility. For the Soul being poured out abroad, it has no ſenſe of its internal dammages; becauſe it is not within it ſelf, but in the belly perhaps, or under the belly. In fine, ſome mens Souls are in their Platters, and others in their Coffers; *where thy treaſure is,* ſays our Lord, *there alſo is thy heart.* And what wonder, if the Soul feel not its own wounds, when forgetful of it ſelf, and wholly abſent from it ſelf, it was gone into a far Country? But the time will come, when returning home to it ſelf, it ſhall underſtand how cruelly it tore out its own very bowels, under the pretext of a miſerable hunting.

hunting. Neither indeed could it then be ſenſible of it, when with unſatiable deſire catching at the vile prey of a few ſorry flyes, like the ſpider, it ſeemed to make Nets of its own Bowels.

CHAP. V.

Of the puniſhment as well of Soul as Body, and fruitleſs Repentance after death.

AND this return into it ſelf, ſhall without doubt be at leaſt after death, when all the doors of the Body ſhall be ſhut up, by which it was wont to wander abroad, and go forth to buſie it ſelf about the figure of this world, which paſſes away; ſo that now it neceſſarily remains in it ſelf, all egreſs out of it ſelf being now impoſſible unto it. But it will be a ſad and moſt pernicious return, and everlaſting miſery, when it ſhall be able to have repentance, but not be able to do any penitential work; for when the Body ſhall be wanting, there can be no action; and when there ſhall be no action, neither can there be found any ſatisfaction. For, to have repentance is to grieve, but to do penitential works, is the remedy of grief. For one that ſhall want hands, can no more lift up his hands unto heaven. But whoſoever ſhall not return unto himſelf before the laying aſide of his body, muſt neceſſarily remain in himſelf for ever. But in what a ſelf? In ſuch a ſelf, as he ſhall have made himſelf in this life; unleſs perhaps he ſhall ſometimes be worſe, for better ſhall he never be who is bad; for this very Body which now he puts off, he muſt one day receive again; not to do penance, but to be puniſhed in it, when after a certain ſort the condition of the fleſh and of ſin ſhall be much a-like: for as ſin ſhall be able always to be puniſhed, but never be expiated or ſatisfied for; ſo neither in the Body ſhall the torments poſſibly be ended, nor yet the Body be conſumed with the torments. Deſervedly indeed ſhall everlaſting vengeance and rage be againſt the ſinner, becauſe his fault can never be blotted out; and neither ſhall the ſubſtance of his fleſh fail, leſt together with it the affliction of his fleſh ſhould be forced to fail alſo. My deareſt Brethren, he that fears theſe things is cautious to avoid them; but he that ſlights them, falls into them.

CHAP.

CHAP. VI.

That the worm of Conſcience ought here to be felt, and by little and little extinguiſhed; and not to be cheriſhed and nouriſhed to immortality.

THAT therefore we may return to the Voice we ſpoke of above, whilſt there is a way open thither, whither his Salvation ſhews us, who with ſo great piety and compaſſion calls back thither Prevaricators. Nor in the mean time let it be irkſome to feel the bitings of the internal Worm, nor let a dangerous ſowerneſs of mind, or a pernicious ſoftneſs prevail with us to diſſemble our preſent trouble. Then the Worm is beſt felt, when there is alſo a poſſible capacity of choaking it. Therefore let it bite now, that it may die, and by little and little ceaſe to bite. In the mean time by biting, let it gnaw upon putrefaction, that gnawing upon it, it may conſume it, and it ſelf altogether with it be conſumed, and not be nouriſhed to immortality. *Their worm*, ſays he, *ſhall not die, and their fire ſhall not be put out*, Iſa. 66. Who ſhall be able to endure from the face of thoſe bitings? For at preſent many little Conſolations do mitigate the torture of the reprehending Conſcience. God is good, not ſuffering us to be tempted above our ſtrength; nor does he ſuffer this worm to moleſt and vex us beyond all meaſure, eſpecially in the beginnings of our Converſion he ſupples our wounds with the Oil of Mercy; that neither the quantity of our Diſeaſe, nor the difficulty of its Cure may be further made known to us than is expedient; but rather a certain facility ſeems to ſmile upon us, which afterwards vaniſhes away; when now to him that has his ſenſes exerciſed, a ſtrong Combat is given, that he may overcome, and learn that Wiſdom is powerful over all. In the mean time, he that hears the Voice of the Lord, Return to your heart O ye Prevaricators, and finds ſo many obſcenities in his inward Bed-chamber, he's very buſy in ſearching every corner, and being very curious, he ſeeks by what paſſage all this filth flowed in, and

and without any great difficulty the hole, yea the holes are manifeſt unto him. But neither is this conſideration cauſe of a little grief unto him, when that through his own windows death is found to have entred. For that the curioſity of the eyes ſeems to have let in much filth, the itching of the ears much, and much alſo the pleaſure of Smelling, Taſting, and Touching. For as for ſpiritual vices, (of which are made mention above) he being carnal, hardly yet examines them as they are. Whence it comes to paſs that he has leſs ſenſe, or none at all, of thoſe things which are more grievous; nor is he bitten ſo much with the remembrance of Pride and Envy, as with the remembrance of certain flagitious and facinorous acts.

CHAP. VII.

That to ſome it ſeems eaſy for man's will to obey the Divine Voice.

AND lo again a Voice out of the Clouds ſaying, Thou haſt ſinned, Peace. And what is ſaid, is to this purpoſe. Now the ſink overflowing, fills the Houſe with an intolerable ſtench, and whilſt as yet the ordures are continually flowing in, in vain doeſt thou go about to pump them out, to do pennance whilſt thou doeſt not leave off to ſin. For who can approve of their Faſts, who faſt for ſtrife and contention, and impiouſly ſmite with the fiſt, yea their own wills and pleaſures are found in them? *Such is not the Faſt which I have choſen*, ſays the Lord, *Iſa.* 58. Shut the windows of death, ſtop up diligently all the holes and paſſages, and ſo at length no new ordure entring in, thou wilt be able to purge out the old. And the poor ignorant man, unexperienced in ſpiritual exerciſes, thinks what is now commanded is eaſily fulfilled; for what ſhould hinder me, ſays he, that I ſhould not be able to command the members of my own body? Inſtantly then he lays a command of faſting upon his gluttonous appetite, forbids exceſs in drinking, charges his ears to be ſtopt

againſt hearing of blood, turns away his eyes leſt they ſhould ſee vanity; he ſtretches out his hands not to covetouſneſs, but rather to giving of Alms: of which alſo perhaps he will require labour, prohibiting them theft, as it is written, *He that ſtole, now let him not ſteal; but rather labour with his hands that which is good, that he may have to give to him that is in neceſſity*, *Eph.* 4. But whilſt he is thus promulgating Laws, and propoſing Decrees to all his members, on the ſudden they interrupt his commanding Voice, and unanimouſly exclaim: Whence this new Religion? You command to do as beſt likes you. But there ſhall be one found that will oppoſe your new Decrees, that will contradict your new Laws. But who's that, ſay you? And 'tis anſwered; to wit, ſhe the Paralytick that lies ſick at home, and is ſadly tormented. For ſhe it is (if you have not forgotten) whom you have long ſince ordered us to ſerve, to wit, to obey her concupiſcences. Miſerable creature, at this Voice he waxed pale, and with confuſion held his peace. For his Spirit was troubled at it. But the members of his body forthwith addreſs themſelves to their unhappy Miſtreſs, that they may accuſe their cruel Maſter, and complain of his too ſevere commands. Gluttony complains that ſhe's commanded the mean of a ſpare diet, and prohibited the pleaſure of ſurfeiting and drunkenneſs. The eyes complain a charge is laid upon them to weep, and all wanton looks forbidden them. The ſeveral members going on in theſe and ſuch like complaints, the will is awakened, and vehemently exaſperated, exclaims: what, is this a Dream or a Fable that you tell me? But then the tongue having gotten a fit opportunity for its complaint: in very deed, ſays it, ſo it is as you have heard. For I alſo am commanded to abſtain from fables and lies, and muſt henceforth ſpeak nothing but what's ſerious and abſolutely neceſſary.

CHAP.

CHAP. VIII.

How the will of man by Gluttony, Curiosity and Pride, and by all the senses of the Body rebels against the Divine Voice.

AT this the old Beldam, raging mad leaps out of the Bed, and forgetting all her sickness, comes forth with her hair about her ears, her garment rent, her breasts naked, scratching her wounds, gnashing her teeth, and infecting the very air with her virulent breath. If there yet remain any thing of reason in the Sinner, how can he be but wholly confounded at such a sad meeting and attack of the miserable will as this? What, says she, is this your Conjugal Faith and Fidelity? do you thus compassionate my sorrows? Is this your forbearing to add grief to my wounds? Perhaps it seemed to you, that something of my too great Dowry was to be taken from me; but this being taken away, what's left me? This is all you gave to me miserable Paralytick, and you did once know how all its Services were distributed. But now if perhaps you have forgotten the triple malignity of this worst of Diseases of which I am sick, yet I have not forgotten it. For I am Voluptuous, I am Curious, I am Ambitious, and by reason of these three Ulcers there is no soundness in me, from the sole of my foot to the crown of my head. Therefore my jaws, and the obscener parts of my body are deputed to pleasure, seeing you will needs have me recount all particulars a new. The wandring foot, and undisciplin'd eye serve Curiosity. The ears and tongue are at the beck of Vanity, whilst by the former the oil of Sinners makes fat my head, and by the other I my self supply, when they seem to have come short, or to have done too little in my praises. For I am greatly delighted both to receive praises from others, and, as opportunity serves, to praise my self also; ever desiring to be commended and extolled by my own mouth, and by the mouths of others. To which Disease

your wit or reaſon is wont eſpecially to adminiſter very much matter or nouriture. Moreover, the hands which are free to be moved every way, theſe we do not depute to any ſpecial work, but they exhibit a very diligent ſervice; ſometimes to Vanity, ſometimes to Curioſity, and other whiles to Pleaſure. All which things being ſo diſpoſed, none of them could ever yet in any one thing fully ſatisfy me; becauſe the eye is not ſatisfied with ſeeing, nor the ear filled with hearing; and I wiſh ſometimes, when I am beholding ſomething that likes me, that my whole body were made an eye; or when I am at meat, that all my members were turned into jaws. And do you now attempt to take from me this little comfort, which I in a manner beg? Thus ſhe. And with indignation and fury going away, I am in poſſeſſion, ſaid ſhe, and long, long will I hold it.

CHAP. IX.

How the reaſonable part of the Soul being now vexed and afflicted, is convinced of the vainly preſumed facility, and confounded at the difficulty of this matter.

SO now meer vexation gives underſtanding to reaſon; now at length the difficulty of this buſineſs is in ſome meaſure made known, now the preſumed facility is vaniſhed. For it ſees the memory is full of unclean filth, and it ſees other and other ordures in great abundance flowing in; it ſees the windows which are open to death can by no means be ſhut, and that the over-ruling languid will ſtill commands all, notwithſtanding all the putrid corruption did flow out of her Ulcers. In fine, the Soul ſees it ſelf defiled, and this not by another, but by its own body, nor from any other than it ſelf. But as there is ſomething of the Soul, to wit, the memory which is infected, ſo the will is that which infects. Finally, the whole Soul is nothing elſe but Reaſon, Memory and Will. But now even Reaſon alſo is found defective, and in a certain manner blind, for

for that it has not all this while ſeen theſe things, and abſolutely infirm; for that when the matter was diſcovered, it could not prevail to temper and reduce all to order; the Memory moſt foul and noyſom, the Will languid, all over full of horrid Ulcers. And leaſt of all the things appertaining to a man, there ſhould remain ſomething untouch'd; even the Body is become rebellious, and all the members ſo many windows, by which death enters into the Soul, and without ceaſing the confuſion encreaſes more and more.

CHAP. X.

A comfortable Reſpiration to the poor in Spirit.

LET every Soul therefore which is ſuch an one, hear the Divine Voice, and let hear her it with aſtoniſhment and admiration, ſaying; *Bleſſed are the poor in Spirit, becauſe theirs is the Kingdom of Heaven.* Who more poor in Spirit than he, who in all his Spirit finds no reſt, finds not where he may lay his head? And this is the counſel of Piety, that he who is diſpleaſed with himſelf, ſhould be pleaſing to God: and that he who hates his own Houſe, to wit, an Houſe full of filth and infelicity, ſhould be invited to an Houſe of Glory; *an Houſe not made with Hands, eternal in the Heavens.* And no wonder if he trembles at the greatneſs of this condeſcention, if he has difficulty to believe this report, if with great aſtoniſhment he admire, and ſay; Has then miſery made man happy? But whoſoever thou art that art ſuch an one, be not diffident; not Miſery, but Mercy makes happy; but Mercies proper ſeat is Miſery, that Humiliation may paſs into Humility, Neceſſity into Vertue. Thou wilt ſegregate, O God, ſays he, a voluntary rain for thine inheritance, and it became infirm, but thou haſt perfected it. A profitable infirmity indeed, which ſeeks after the hand of the Phyſitian, and to his health does he fail in himſelf, whom God perfecteth.

CHAP.

CHAP. XI.

That he cannot hope for the Kingdom of God, in whose flesh Sin does still reign.

BUT becauſe there is no way to the Kingdom of God without the firſt fruits of the Kingdom, nor can the Heavenly Kingdom be hoped for by him, to whom as yet is not given even to reign over his own Body: the Voice follows, ſaying, *Bleſſed are the meek, becauſe they ſhall inherit the Earth.* As if he ſhould ſay more plainly, Mitigate the fierce motions of thy Will, and take heed to tame the cruel Beaſt. Thou art tied, endeavour to unlooſe what thou art not able to break. Thy Eve is thy life; by uſing violence, or by offending her in that manner thou wilt never be able to prevail with her. And without delay, the penitent Sinner taking courage at theſe words, although with a great deal of confuſion, he makes acceſs and endeavors to appeaſe the enraged viper. He accuſes the allurements of a carnal life, and the comforts of worldly dalliances, as ſmall and unworthy; and moreover, very ſhort, and very pernicious to their lovers.

CHAP. XII.

The desires of Gluttony, and Lust, and other Vanities, what they will end in.

MOreover he added, and do thou also confess as much to thy naughty and unprofitable Servant. Nor canst thou deny that with all their services they never were able at any time in the least to satisfy thee. The pleasure of the Throat, which in these days is so much set by, has hardly the bredth of two fingers; and so small a delight of so little a part, with how great solicitude is it procured, and then how great a trouble does it cause? Hereby the moist Reins are monstrously dilated, the swelled Belly is not so much made fat, as it is impregnated, made big with ruine and perdition; and whilst the Bones are not able to sustain the burden of the flesh, are bred also divers Diseases. So also the Quagmire of enticing Lust, with what labour and losses sometimes of Name and Honour, and with danger even of Life it self, is it obtained, how does its sulphureous vapour, burning for a spurt, gall with pricking-goads its raging-mad Votaries; and like a swarm of Bees, when it shall have voided its mischievously grateful honey, how does it infix in their wounded hearts too too tenacious a bite? whose Appetite is known to be accompanied with anxiety and madness, its Act with abomination and ignimony, and its End with repentance and shame. Then as for vain Sights and Shows, I ask what they profit the body, or wherein they seem to avail the mind? Assuredly you will find nothing in man to which Curiosity is profitable. A frivolous, vain, and trivial solace; nor know I how to wish him a greater Curse, who flying the peace of a pleasing quiet, is delighted with a curious restlesness, that he may always want something that he may seek for. And even from hence it is manifest, that in all these things there is no content, whose very passing is the only thing that delights us. Then, as for the vanity of vanities, Vain-glory, how that

it is nothing, 'tis manifeſt out of its very name. Vain therefore muſt needs be that labour which is ſpent in the purſuit of Vanity. O Glory, Glory, (ſaid a Wiſe man) in the thouſands of Mortals, thou art nothing elſe but a vain inflation of the ears; and yet notwithſtanding, how great an infelicity think'ſt thou, does this very, not ſo much happy Vanity, as vain Felicity, breed? For from hence proceeds blindneſs of heart, as it is written; O my people, they that call thee Bleſſed, draw thee into error. Hence Animoſity, a ſtiff-necked Fury, hence the anxious unquiet of Suſpition, hence the cruel torment of Spite, and miſerable racking of trembling Envy; hence an inſatiable love of Riches, which do far more torture the mind with their deſire, than they recreate it with their enjoyment; for that the getting of them is found to be full of labour, the poſſeſſion of them full of fear, and the loſs of them full of grief. Finally, where there are much Riches, there are many alſo who devour them: and indeed the uſe of Riches is with others, only the name of them, and the ſolicitude remains to the Rich. And in all theſe matters, for ſuch little things, or rather not ſo much little things, as indeed nothings, to ſet light by that Glory *which neither eye has ſeen, nor ear heard, nor has it entred into the heart of man, that God has prepared for thoſe that love him*; does not ſeem ſo much to proceed from fooliſhneſs, as from infidelity.

CHAP.

CHAP. XIII.

Of the Slavery of Vices.

AND deſervedly does this wicked World, with its vain promiſes, delude Souls, which forgetting their own proper nobility and condition, are not aſhamed to be ſubjected to Hogs in their miniſtery and ſervice, and to be aſſociated to them in their appetites and deſires; and yet after all, not to be able to ſatiate themſelves with their unhappy food. For whence is this ſo great puſillanimity, and ſo miſerable abjection; that an eminently noble Creature, capable of eternal Beatitude, and of the Glory of the great God, to wit, by whoſe Inſpiration it was made, with whoſe Image it was ſtamped, with whoſe Blood it was redeemed, by whoſe Spirit adopted, and with whoſe Faith it was endowed, ſhould not bluſh to be enſlaved under the rottenneſs of corporeal Senſes? Deſervedly are they unable to overtake ſuch Lovers, who forſake ſuch a Spouſe to follow after them. Deſervedly did he hunger after huſks, and could not get them, who choſe rather to feed Hogs, than to be ſatiated with the dainties of his Father's Table. A mad labour it is to feed the barren, which brings forth no fruit, and to refuſe to do good to the poor Widow: to omit the care of the Soul, and with eager deſire to take care of the Body: to cheriſh and make fat the putrid Carcaſs, which we doubt not ſhall a little after be the food of worms. For to ſerve *Mammon*, and be avaritious, (which is the worſhip of Idols,) or to follow after vanity, who doubts but theſe are evident marks of a Soul wholly degenerated?

CHAP. XIV.

Of the infidelity of Riches, and uncertainty of Death.

BUT let it be granted, that the things which the World ſeems to give its Lovers, are both Great and Honourable; yet every one knows they are unfaithful and uncertain; for their ſhortneſs is certain, and the end of their very ſhortneſs uncertain; they often forſake us whilſt we live, and we muſt always leave them when we die. Amongſt all things that happen to men, what is more certain than Death? and what more uncertain than the hour of death? Death has no compaſſion for Poverty, nor no regard for Riches; it ſpares no body, neither for their Extraction, nor their Manners, nor for their Age neither; only with this difference, it ſtands at the doors of Aged perſons, and lies in ambuſh for thoſe that are Young. Unhappy therefore he, who confiding in the darkneſs and ſlipperineſs of his life, takes a great deal of loſt labour, never adverting that what he labours for, is a meer vapour that ſtrait diſappears, vanity of vanities. O thou that art ambitious, haſt thou at length got the Dignity thou haſt been long gaping after? Keep what thou haſt. And thou lover of Money, haſt thou filled thy Coffers? have a care thou be'ſt not rob'd. Has thy Field brought a plentiful Crop? Pull down thy Barns that thou maiſt build greater; turn all things topſy-turvy, ſay unto thy Soul, *Soul, thou haſt many Goods laid up in ſtore for many years.* But there ſhall be one that will ſay; *Fool, this night ſhall they require thy Soul of thee*, but thoſe things thou haſt gotten, whoſe ſhall they be?

CHAP.

CHAP. XV.

That the Works which we do in time, are as it were Seeds of Eternal Reward.

AND would to God the things that were gathered together only did periſh, and not, which is far worſe, that their Gatherer did periſh alſo. For it were more tolerable to labour loſt labour, than ſuch labour as will ruine us. *But now the wages of ſin is death; and he who ſowes in the fleſh, ſhall of the fleſh reap corruption.* For our works do not paſs as they ſeem to do, but all temporal works are ſown as ſeeds of Eternity. The Fool ſhall be amazed, when he ſhall ſee out of this ſmall ſeed to riſe up a plentiful Harveſt, whether good or bad, according to the different quality of what was ſown. He that conſiders this, deems no ſin to be ſmall, for that he rather regards the future Harveſt, than the preſent Seed-time. Men therefore ſow when they know not what they do, and when they hide Myſteries of Iniquity, when they conceal Counſels of Vanity, when in darkneſs they tranſact Works of Darkneſs.

CHAP. XVI.

That it is impoſſible for him that ſins, ſo to hide himſelf, as not to be ſeen.

I Have Walls, ſays he, round about me, who ſees me? Let it be; no man ſees thee; yet notwithſtanding ſomebody ſees thee. Thy bad Angel ſees thee; thy good Angel ſees thee, and one that is greater than both bad and good Angels; God ſees thee, the Accuſer ſees thee, a multitude of Witneſſes ſee thee, yea the very Judg himſelf, before whoſe Tribunal thou muſt one day ſtand, ſees thee; in whoſe ſight to do amiſs, is as mad, as it is dreadful to fall into the hands of the Living God. Be not ſecure, ambuſhes lie ſecretly hid, which thou canſt not hide thy ſelf from ambuſhes I ſay lie hid, which as thou canſt not ſee, ſo thou canſt not be ſeen by them. Hear the naked truth, he who planted the Ear, and he who made the Eye, he looks upon thee. The rayes of that Sun are not kept out by an heap of ſtones, which himſelf created, not even the very wall of this our body can exclude his proſpect of the very truth. All things lie open to his ſight, it is more piercing than a two-edged Sword. Moreover he not only ſees, but alſo diſtinctly diſcerns the ways of our thoughts and inmoſt affections. Finally, if he did not ſee more clearly than man himſelf, the very bottom of mans heart, and whatſoever lies hid in it, one that were conſcious to himſelf of nothing, would not now ſo greatly fear the ſentence of his Lord that is to judg him. *To me,* ſays he, *it is the leaſt of all that I ſhould be judged by you, or by man's day; but neither do I judg my ſelf, for I am guilty of nothing as far as I know my ſelf, but for all this I am not juſtified; but he who judges me is the Lord,* 1 Cor. 4. v. 3, 4. If by the interjection of a wall, or by ſome counterfeit pretext, thou glorieſt that thou ſhalt be able to cheat the judgments of men, aſſure thy ſelf, true crimes ſhall never eſcape his notice, who is wont to accuſe us even of falſe ones. If thou doeſt ſo greatly dread thy Neighbours being conſcious to thy life, who perhaps does

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no leſs fear thy being conſcious to his; much leſs oughteſt thou to contemn their knowledg, to whom iniquity is more odious, and corruption far more execrable. If finally thou doeſt not fear God, and revereſt only the ſight of men, remember the man Chriſt cannot be ignorant of the deeds of men; and what thou wouldſt not dare to attempt in my preſence, much leſs dare to attempt in his: and what thou wouldſt not think lawful, nay even would not pleaſe thee to preſume to do in the ſight of thy fellow-ſervant, abhor to have ſo much as a thought of it, thy Lord looking upon thee. Or if thou wilt needs ſtand in more awe of an eye of Fleſh, than of that Sword which is to devour Fleſh, even that very fear which thou feareſt ſhall happen unto thee, and what thou dreadeſt ſhall come to paſs. Nothing is hid which ſhall not be revealed, or ſecret which ſhall not be known. Works of darkneſs being brought forth into the light, ſhall be condemned by the light: not only the abominable ſecrets of obſcenities, but alſo the unjuſt bargains of the ſellers of the Holy Sacraments, and the fraudulent ſighs of Deceivers and ſubverters of Judgment; he who knew all things, ſhall make theſe things known to all: when that Searcher of the heart and reins ſhall begin to ſearch *Jeruſalem* with Candels.

CHAP. XVII.

What we may judg will become of thoſe who live wickedly.

WHat therefore ſhall they then do, or rather vvhat ſhall they then ſuffer vvho have committed vvickedneſs, vvhen they ſhall hear: Get ye into eternal fire, you vvho have done no vvorks of Piety? For hovv ſhall he be admitted to the Marriage-Feaſt, vvho neither girt up his loins that he might abſtain from evil, nor held a light in his hand that he might do good: vvhen neither the integrity of Virginity, nor the clarity of Lamps ſhall be able to excuſe the bare vvant of Oil? Or vvhat torment may vve vvell believe does expect thoſe

thoſe vvho in this life do not only bad things, but perhaps the very vvorſt of things; if they vvho here received good things are ſo to be tormented, that in the midſt of ſcorching flames they ſhall not be able to obtain the leaſt drop of cold vvater to refrigerate their burning tongues? Let us therefore have a care vve do no bad things, nor freely offend vvithin the Church, out of a confidence of being included in the net: knovving this, that not all men vvhom the net ſhall dravv, ſhall the veſſels of the Fiſhermen receive, but it ſhall happen vvhen they ſhall be come to ſhore, they ſhall pick out the good into their veſſels, but the bad they ſhall caſt avvay. Nor yet let us be content with this girding of our loins, but let us alſo light our Lamps, and fervorouſly work that which is good; remembring that every tree, not only which ſhall have brought bad fruit, but alſo which ſhall not have brought good fruit, ſhall be cut down, and thrown into the fire, to wit, into that eternal fire which is prepared for the Devil and his Angels. Let us ſo abſtain from evil that we alſo do good; let us ſeek Peace, and not Glory. For that is Gods, and he will not give it to another. *My Glory* (ſays he) *I will not give to another*, Iſa. 42. And the man after God's heart, ſaid; *Not unto us, O Lord, not unto us, but to thy Name give the Glory*, Pſal. 123. Let us remember alſo the Scripture, which ſays; *If thou rightly offers, and doeſt not divide rightly, thou haſt ſinned*, Gen. 4. Brethren, the diviſion we have made is right and juſt, let no body find fault with it. But if perhaps ſomebody may be leſs pleaſed with it, let him know that it is not ours, but the Angels. For the Angels firſt ſung, *Glory be to God on high, and upon earth Peace to men of good will*, Luke 2. Let us therefore keep Oil in our Veſſels, leſt perhaps (which God forbid) knocking in vain at the Wedding-Gates, now ſhut, we chance to hear a ſad word, the Bridegroom anſwering us from within; I know you not. Still notwithſtanding Death lies not only near impiety, unfruitfulneſs, and vanity, but alſo neer the entrance of even pleaſure. Wherefore we have need of fortitude againſt the temptations of ſin, that being ſtrong in Faith we may reſiſt the roaring Lion, and with this Buckler manfully repel his fiery darts. We have need of Juſtice, that we may work that which is good. We have need of Prudence, leſt with the fooliſh Virgins we be rejected. Finally we have need of Temperance, leſt indul-

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ging to ſenſuality, we one day hear what that miſerable Epicure, when he cried for mercy, after all his Junkets and fine Clothes, heard, *Remember, Son, that thou receivedſt good things in thy life, and* Lazarus *evil things; but now he is comforted, and thou art tormented*, Luk. 16. ver. 25. In good deed God is terrible in his Counſels about the Sons of men. But if he be terrible, he is alſo found merciful, whilſt he does not hide from us the form of the Judgment that is to be hereafter. *For the Soul which ſhall have ſinned, that ſhall die; and the branch which ſhall have born no fruit, ſhall be cut off*, Ezek. 18. v. 4. The Virgin which ſhall have wanted Oil, ſhall be excluded the Marriage-Feaſt; and he who ſhall have received good things in this life, ſhall be tormented in the other. But if perhaps it happen that in ſome one all theſe four things together be found, ſuch an eſtate is in the higheſt degree deſperate.

CHAP. XVIII.

That the Spirit being enclined to good, the Fleſh reſiſts it.

THeſe things then, and ſuch like things as theſe, Reaſon interiorly ſuggeſts unto the Will, and this ſo much more copiouſly, by how much more perfectly it is inſtructed by the illumination of the Holy Ghoſt. And happy they indeed, whoſe Wills ſo yielded and acquieſced in Reaſon's Council, that conceiving from fear, were afterwards cheriſhed by the Celeſtial Promiſes, and in fine, brought forth the Spirit of Salvation. But perhaps the will ſhall be found rebellious and obſtinate, and not only impatient of admonitions, but even worſe for them, harder for threats, and more embittered by all the kind of cheriſhings you can uſe. Nay, perhaps ſhe will be found not only nothing moved by the ſuggeſtions of reaſon, but perhaps being put into a ſtrange fury, may anſwer, ſaying; How long do I endure to hear you prattle? your Preaching concerns not me: I know that you are crafty, but your craft has no place in me.

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And perhaps calling to her all the parts of the Body, ſhe commands them more than uſually to obey her wonted Concupiſcences, and to ſerve her accuſtomed Wickedneſſes. Hence, to wit, is that which we learn by daily experiences, that they who are deliberating to be converted, are more ſmartly tempted by the concupiſcence of the fleſh; and they are urged more grievouſly in works of dirt and brick, who ſtrive to get out of *Egypt*, and to rid themſelves of the Tyrannical Empire of *Pharaoh*.

CHAP. XIX.

That we muſt Mourn, and after Mourning be Comforted.

BUT I would to God that he who is ſuch an one would forbear ſinning, and have a care of that terrible depth, of which it is written; *The profane man, when he ſhall have come into the depth of evils, contemns*, Prov. 18. For truly he is cured by a very ſtrong Potion, and will eaſily be endangered, unleſs with great ſolicitude he ſtudy to obey the counſels of his Phyſitian, and to obſerve his Precepts. His tentation is vehement, and almoſt deſperate, unleſs he gather together his whole force, and convert his whole affection to take compaſſion on his Soul, which he ſees to be ſo piteouſly miſerable, and hear the Voice which ſays; *Bleſſed are thoſe that mourn, for they ſhall be comforted*, Mat. 5. v. 4. Let him mourn abundantly, becauſe the time of Mourning is come, and theſe things are ſufficient to diſſolve him into continual tears. Let him mourn, but not without an affection of Piety, and hope of being comforted. Let him conſider that no reſt is to be found in himſelf, but all full of miſery and deſolation. Let him conſider that there is no good thing in his fleſh, but that alſo in the wicked World there is nothing but vanity and affliction of Spirit. Let him conſider, that neither within him, nor beneath him, nor round about him, is any conſolation to be

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met with; but at leaſt at length let him learn that it is to be ſought for above, and to be hoped for from above. In the mean time let him mourn, lamenting with grief; let his eyes run ſtreams of tears, and let not his eye-lids reſt. For the dim eye is purged with tears, and the ſight is ſharpned, to be able to look upon the clarity of the brighteſt light.

CHAP. XX.

That after Conſolation we are to ſet our ſelves to Contemplate Heavenly things.

FRom this time let him peep through the hole, let him look through the lattice, let him follow with his eye the comfortable ray, and as a diligent imitator of the wiſe men, with light let him ſeek light. For he ſhall find the place of the admirable Tabernacle, where man eats the bread of Angels, he ſhall find the Paradiſe of Pleaſure, our Lord's Plantation; he ſhall find the pleaſant and flouriſhing Garden, he ſhall find the ſeat of Refreſhment, and ſhall ſay; O if that miſerable Will would but hear my voice, that entring in ſhe might ſee good things, and viſit that place. For here ſhe ſhall find abundant reſt, and ſhall alſo ſo much the leſs diſquiet me, as her ſelf ſhall be quieted. For he is no lier who has ſaid; *Take my yoke upon you, and you ſhall find reſt for your ſouls.* In the Faith of this Promiſe let him ſpeak to her now exaſperated very lovingly, and ſimulating a certain cheerfulneſs, convening her in the ſpirit of meekneſs, let him ſay to her; Let thy indignation wholly ceaſe, I am not one that can offend thee, my body is thine, and I my ſelf am thine; thou needſt not fear, there is no cauſe thou ſhouldſt be afraid. Nor is it ſtrange if perhaps ſhe has returned but a froward anſwer, to as to have even told him that many thoughts have made him mad: but let him bear all patiently, and diſſemble what he is a doing of, whilſt amidſt diſcourſe, bringing in one thing after another, he may at length opportunely infer, and ſay; I have found a very fine Garden

to day, and a moſt pleaſant place, it would be good for us to be there; for it muſt needs do thee hurt to toſs and turn, to be compunct with ſad grief of heart in this thy Bed of ſickneſs, in this Couch of ſorrow. Our Lord will be preſent to him that ſeeks him, to the ſoul that hopes in him; he will hear his humble ſupplications, and will give efficacy to his words. The Will ſhall be moved not only to deſire to ſee the place, but alſo by little and little to enter into it, and to make its abode there.

CHAP. XXI.

That the Soul ought to take up its reſt in this Contemplation.

BUT you muſt not think that this Paradiſe of internal Pleaſure is a corporeal place. We go into this Garden not by our feet, but by our affections. Nor is here recommended to thee a plenty of earthly Trees, but a pleaſant and lovely Plantation of Spiritual Vertues. 'Tis an encloſed Garden, where a ſealed Fountain is derived into four Heads, and out of one only vein of Wiſdom does a quadripartite Vertue proceed. Fair white Lillies alſo flouriſh there, and when the Flowers appear, the Voice of the Turtle too is heard. There Spikenard ſends forth a moſt fragrant odour, and other Spices too exhale their Perfumes. The Southern Air breaths gently there, but Northern Blaſts are quite baniſhed thence. In the middle ſtands the Tree of Life, that Apple-tree of the *Canticles*, better than all the Trees of the Woods, whoſe ſhadow refrigerates the Spouſe, and whoſe Fruit is ſweet unto her Palat. There the nitid luſter of Continency, and the intuition of the plain ſincere Truth irradiates the eyes of the heart; and the ſweet Voice of the interior Comforter gives joy and gladneſs to the hearing. There by certain noſtrils of hope is drawn in the moſt pleaſant odour of the plentiful Field, which our Lord has bleſſed. There greedily are foretaſted the incomparable delights of Charity, and the Briers and Thorns being cut up which formerly galled the

the mind, now ſuperfuſed with the Unction of Mercy, it happily reſts in a good Conſcience. Which things in good ſooth are not the rewards of Eternal Life, but the wages of this Temporal Warfare; nor do they belong to the Promiſes of the future Church, but of that which now is; for this is that hundred-fold which in this World is given to the Contemners of this World. Nor muſt thou hope that this is to be made commendable to thee by my ſpeech, 'tis the Spirit alone which reveals it: in vain doeſt thou conſult Books, ſeek rather Experience. 'Tis a Wiſdom whoſe value man knows not, it is learnt in ſecret: nor is that delicious ſweetneſs to be found in the Land of thoſe that live deliciouſly: For it is the ſweetneſs of our Lord; unleſs thou taſte it, thou ſhalt never ſee it. *Taſte*, ſays he, *and ſee how that our Lord is ſweet*, Pſal. 13. 'Tis an hidden *Manna*, 'tis a new Name, which no body knows but he that receives it. Not Learning, but the Unction teaches it; nor does Science, but Conſcience comprehend it. 'Tis an holy thing, 'tis a Jewel; nor will he who began to do and to teach, do that himſelf which he forbids us to do. For he does not look upon them as dogs, or hogs, whom renouncing their former Wickedneſſes and Villanies, he comforts by his Apoſtle, ſaying; *Ye were indeed theſe things, but ye are waſhed, but ye are ſanctified*, 1 Cor. 6. ver. 11. only have a care that you do not *return with the Dog to his vomit, nor with the Sow that was waſhed, to her wallowing in the mire.*

CHAP. XXII.

That being refreshed with the taste of Contemplation, he is made to understand Divine things.

IN the door then of this Paradise the Voice of the Divine Whisper is heard, and the most sacred and most secret Councel which is hidden from the Wise and Prudent, is revealed unto little ones. The hearing of which Voice, (faith) now does not only conceive, but also gratefully communicates it to the Will: *Blessed are they that hunger and thirst after Justice, because they shall be satiated,* Mat. 5. v. 6. A profound Councel this indeed, and an inestimable Sacrament. A faithful saying, and worthy of all acceptation, which is come to us from Heaven, from the Royal Seats. There was made a great Famine on earth, and we all began to be in want, yea, were even come to extreme penury. In fine, we were compared to the Beasts without understanding, and were made like unto them: we insatiably hunger after even the very husks of Hogs. He who loves Money, is not satiated; he who loves Lasciviousness, is not satiated; he who seeks Glory, is not satiated. In a word, he who loves the World, is never satiated. I have known men who were satiated with this World, and that even nauseated every memory of it. I have known those who were satiated with Money, and satiated with Honours, satiated with the pleasures and curiosities of this World; nor moderately satiated neither, but even unto loathing of them. And it is easy for every one of us, through the Grace of God, to obtain this satiety or fulness, for abundance does not breed it, but contempt. So ye children of *Adam*, by greedily feeding upon the food of Swine, ye do not feed your hungry Souls, but the hunger of your Souls. For by this kind of food your needy appetite is only nourished, with this unnatural meat your hunger only is fed. And to speak out, taking for example one of those many things which human vanity covets and desires, I say;

I say; Mens bodies shall as soon be satiated with Air, as their hearts shall be satiated with Gold. Nor let the Covetous man take this ill: I say the same concerning the Ambitious, the Luxurious, and other vicious Persons. And if perhaps any one does not believe me, let him credit his own experience, and the experience of many. Who is there amongst you, Brethren, that would gladly be satiated, and have his desire filled? Let him begin to hunger after Justice, and he cannot but be satisfied. Let him desire that Bread of which there is such plenty in his Fathers House, and he shall find himself instantly to loath the husks of Hogs. Let him study but even a little to experiment the savour of Justice, that hereby he may desire it more and more, as it is written; *He that eats me, shall still have hunger; he that drinks me, shall still have thirst*, Eccl. 24. For this more natural desire, and more allied to the Spirit, does more vehemently occupy the heart of man, and more powerfully expel out of it all other desires. So, to wit, the strong man armed, is overcome by one stronger than he; so one nail is wont to be driven out by another. Blessed therefore are they who hunger and thirst after Justice, because they shall be satiated. Not indeed with that fulness with which no man shall be satiated, and live, but with all other things which formerly were unsatiably desired: that henceforth the Will ceasing to vindicate the body to her self to serve her former concupiscences, may wholly submit it to reason, and her self rather urge it to serve Justice unto Sanctification, nor with less zeal than formerly she made it serve iniquity to iniquity.

CHAP

CHAP. XXIII.

That Sins that have been punished, and are not reiterated, cannot hurt us.

BUT now the Will being changed, and the Body brought into ſervitude, and ſo the Fountain being in ſome meaſure dried up, and the inlet ſtopt, there remains yet a third and an harder thing to be done, to wit, the purging of the Memory, and emptying of the Sink. For how ſhall my life be got out of my memory? A vile and thin membrane has wholly imbib'd a ſtrong ink, and by what art ſhall it be blotted out? For it has not only dyed the upper ſuperficies, but has penetratively ſunk into it all. In vain ſhould I labour to ſcratch it out, the Paper would be ſooner cut in pieces, than the ſad Characters would be expung'd. For perhaps oblivion might be able to deſtroy my very Memory, to wit, that loſing my ſenſes, I might not remember what Sins I have committed. But that my memory ſhould remain entire, and yet the ſpots of it ſhould be done out, what Raſor could effect it? Nothing can do it but the living and efficacious Word, more penetrating than any two-edged Sword: *Thy ſins are forgiven thee*, Mar. 2. v. 5. Let the Phariſee grumble, and ſay; *Who can forgive ſins but God only?* For he who ſpeaks that to me, is God; and he ſhall not be eſteemed another from him, who has invented every way of diſcipline, and has given it to *Jacob* his child, and to *Iſrael* his beloved one: Beſides this, *he was ſeen in our earth, and he converſed with men*, Bar. 3. His pardon blots out ſin, not indeed that it ſhould not at all abide in the memory, but that what formerly was wont both to be in the memory, and to infect it, may hereafter be ſo in the memory, as it ſhall by no means diſcolour or ſtain it. For we remember many ſins which we know to have been committed by our ſelves, or others; but our own ſins only defile us, others do not hurt us. And why this, but becauſe we are ſingularly aſhamed of theſe,

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and these we fear shall singularly be imputed to us? Take away Damnation, take away Fear, take away Confusion, all which a full Pardon absolutely takes away; and they shall not only not hurt us, but shall also cooperate to our good, to make us devoutly return thanks to him who has pardoned them.

CHAP. XXIV.

Of Mercy which is promised to the Merciful.

BUT now to him making supplication for remission, it is congruously answered; *Blessed are the merciful, for they shall obtain mercy*, Mat. 5. Have pitty therefore on thy Soul, who wouldst have God have pitty upon thee. Wash thy Bed every night, remember to water thy Couch with thy tears. If thou hast compassion on thy self, if thou labourest in the groans of repentance, (which is the first degree of mercy,) thou shalt assuredly obtain mercy. But if perhaps thou hast been a great and manifold Sinner, and seeks great mercy, and a multitude of miserations, do thou also strive to magnify, and to multiply thy mercy, be reconciled unto thy self; for thou wast made grievous to thy self, because thou wast put contrary to God. And this peace being restored in thy own House, it is necessary then that it be dilated towards thy Neighbours, that last of all thy Beloved may kiss thee with the kiss of his mouth; and as it is written; *Being reconciled, thou must have peace with God*, Rom. 5. *Forgive those who have sinned against thee, and it shall be forgiven thee what thou hast sinned*, Mat. 6. v. 14. Whilst with a secure Conscience thou shalt pray to thy Father, and say; *Forgive us our debts, as we also forgive our debtors*, v. 12. If perhaps thou hast defrauded any one, restore, if not doubly, at least simply; what is over and above, give to the Poor, and shewing mercy, thou shalt obtain mercy. *If thy sins shall be as Scarlet, they shall be made white as Snow; and if they be red as Vermilion, they shall be white as Wooll*, Isa. 2. That thou maist not be confounded for all thy inventions by which thou hast preva-

prevaricated, and in which thou now bluſheſt; give Alms, if thou can't not of earthly ſubſtance, of a good will, and all things ſhall be clean, not only thy Reaſon ſhall be enlightned, and Will corrected, but alſo thy very Memory ſhall be clean; that henceforth thou maiſt be called to our Lord, and maiſt hear the Voice of him ſaying; Bleſſed are they whoſe hearts are clean.

CHAP. XXV.

That the Heart is to be cleanſed, that God may be ſeen.

BLeſſed *are the clean of heart, becauſe they ſhall ſee God,* Mat. 5. v. 8. It is a great promiſe, Brethren, and worthy to be affected with all our deſires. For this viſion is our confirmation; as St. *John* the Apoſtle ſays; *We are now the Sons of God, but it has not yet appeared what we ſhall be: We know when he ſhall appear, we ſhall be like him, becauſe we ſhall ſee him as he is,* 1 Joh. 3. v. 2. This viſion is Life eternal, as Truth it ſelf ſays in the Goſpel. *This is Life eternal, to know thee the only true God, and whom thou haſt ſent, Jeſus Chriſt,* Joh. 17. v. 3. Deteſtable ſpot, which takes away from us the beatifying viſion, and execrable negligence, by which we diſſemble the cleanſing of that eye. For as our corporeal ſight is hindred either by ſome interior humour, or by the injection of ſome exterior duſt: ſo alſo the ſpiritual ſight is ſometimes troubled by the allurement of our own fleſh, and ſometimes by worldly curioſity and ambition. Which truly is taught us no leſs by our own proper experience, than by the Divine Scriptures, where it is written; *The Body which is corrupted aggravates the Soul, and the earthly Habitation depreſſes the Underſtanding, ruminating on many things,* Wiſd. 9. Yet in both it is ſin only which troubles and dims the ſight: nor does any thing elſe ſeem to ſeparate betwixt the Eye and Light, betwixt God and Man. For as long as we are in this body, we are Pilgrims from God.

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Not that the fault is in the Body, to wit, this body of death which we carry about us; but rather because the flesh is the body of sin, in which there is no good thing, but rather the law of sin. Yet sometimes the eye of the body, the mote not still remaining in it, but being now taken, or blown out, seems for a while to see dimly: the which very thing, he who walks spiritually, often experiments in the interior eye. The wound is not therefore cured, because you have drawn out the Sword; but then first it is necessary to apply Plaisters, and endeavour the Cure. Let no man therefore emptying the sink, deem that he is forthwith made clean, but let him know that he needs yet many purifications. Nor must he only be wash'd with water, but also be purged and purified by fire: that he may say, *We have passed through fire and water, and thou hast brought us out into refreshing*, Psal. 65. *Blessed therefore are the clean of heart, for they shall see God*, Mat. 5. Now indeed through a glass dimly, but hereafter face to face; to wit, when the clearness of our face shall be consummated that he may exhibit it to himself glorious, having neither spot nor wrinckle.

CHAP. XXVI.

Of the Peaceable, Patient, and Peace-maker.

WHere very opportunely it's immediately inferr'd; *Blessed are the Peacemakers, because they shall be called the Sons of God.* For he is a peaceable man, who rendring good for good, as much as in him is, wills no body no hurt. Another is Patient, who not rendring evil for evil, is able to bear with him who does him hurt. And there is also a Peacemaker, who returning good for ill, he is ready to profit him who does him damage. The first is a little one, and is easily scandalized: nor can he that is such an one easily obtain Salvation in this wicked World, and full of scandals. The second (as it is written) possesses his Soul in patience. The third does not

only poſſeſs his own Soul, but alſo gains the Souls of many. The firſt, as much as is in him, has peace. The ſecond keeps peace. The third makes peace. Deſervedly therefore he is beatified with the name of Son, becauſe he has fulfilled the work of a Son, who being not ungrateful, after his own reconciliation, does alſo reconcile others to his Father. For he who ſhall have miniſtred well, acquires to himſelf a good degree; nor is there a better degree to be believed in the houſe of his Father, than that of a Son. *For if Sons, then Heirs, Heirs indeed of God, but Co-heirs with Chriſt*, Rom. 8. ver. 17. That as he ſays; *Where he is, there alſo his Miniſter may be*, Joh. 12. v. 26,---

I have wearied you with the length of my Diſcourſe, and have kept you longer than I ſhould have done. So that now ſeeing that modeſty does not, the very time ſeems to command an end to my talkativeneſs: Remember notwithſtanding the Apoſtle, who upon a time, you read, protracted his Sermon until midnight. *And I would to God* (that I may uſe his words) *that you would yet a little bear my folly, for I emulate you with the emulation of God*, 2 Cor. 11.

CHAP.

CHAP. XXVII.

A Reprehenſion of the Ambitious, who having not their hearts cleanſed, preſume to pacify God towards others.

MY little ones, who will ſhew you how to fly from the wrath to come? For no body more deſerves anger, than an enemy counterfeiting himſelf to be a friend. O *Judas*, doeſt thou with a kiſs betray the Son of man, one of the ſame mind with me, who together with me didſt eat ſweet bits, who dipp'ſt thy hand with me in the Platter? Thou haſt no part in that Prayer with which he prays to his Father, and ſays; *Father forgive them, for they know not what they do*, Lu. 24. Wo be unto you who take away the key not only of Knowledg, but alſo of Authority: neither do your ſelves enter in, and you many ways hinder thoſe whom you ought to have introduced. For ye take away, and do not receive the keys. Concerning whom our Lord complains by his Prophet; *They have reigned, and not by me; they have been Princes, and I have not called them*, Hoſ. 8. Whence ſo great a zeal of Superiority, whence ſuch an impudency of Ambition, whence ſuch a madneſs of human Preſumption? would any of you dare to take upon you the Miniſteries, to invade the Benefices, to manage the Affairs of ſome Earthly Prince, he not commanding, but even prohibiting of you? Neither muſt thou think God Almighty approves thoſe things, which in his great Houſe he ſuffers from veſſels of wrath fit for deſtruction. Many indeed come, but conſider who is called. Mark the order of our Lord's Sermon; *Bleſſed*, ſays he, *are the clean of heart, becauſe they ſhall ſee God*, Mat. 5. And then, *Bleſſed are the Peacemakers, becauſe they ſhall be called the Sons of God.* Now the Heavenly Father calls thoſe clean of heart, who do not ſeek their own things, but the things of Jeſus Chriſt; nor what is profitable for themſelves,

but what is profitable for many. *Peter*, says he, *doest thou love me? Lord, thou knowest that I love thee: Feed my Sheep*, Joh. 21. For when indeed would he commend Sheep to beloved, to one that did not love him? And this is required of Dispensators, that one be found faithful. Wo be to unfaithful Ministers, who being not themselves yet reconciled, as if they were men that lived righteously, take upon them the business of reconciling others. Wo to the Sons of Wrath, who profess themselves Ministers of Grace. Wo to the Sons of Wrath, who fear not to usurp to themselves the degree and name of Peacemakers. Wo to the Sons of Wrath, who lying, say they are faithful Mediators of Peace, that they may eat up the sins of the people. Wo to those who living carnally, cannot please God, and yet presume to undertake to appease him.

CHAP. XXVIII.

That some usurp to themselves the degree of Peacemakers.

WE do not wonder, Brethren, we who have compassion on the present state of the Church; we do not wonder that from the root of the Serpent has issued a Cockatrice. We do not wonder if he gather the Vintage of the Lord's Vineyard, who transgresses the way ordained by the Lord. For he impudently invades the degree of a Peacemaker, and the Office of a Son of God, who has not as yet heard the very first Voice of the Lord, making him to reflect upon his own heart: or if perhaps at any time he has begun to hear it, returning back again, he ran to the Fig-leaves, that he might be hidden by them. Wherefore neither has he as yet ceased to sin, but still draws a long chain after him; he is not yet made a man seeing his own poverty, but he says, for I am rich, and want nothing, when he is indeed poor and naked, and piteously miserable. He has nothing of the spirit of Meekness, whereby he might be able to instruct those who are overtaken

taken with a fault, considering himself, left he also may not be tempted. Being a stranger to tears of compunction, he rather rejoyces when he has done ill, and exults in the worst things. To wit, he is one of those to whom our Lord says; *Wo be to you who laugh now, for ye shall mourn*, Lu. 6. His eyes covet Money, not Justice, and he looks at every high thing, he miserably hungers after Dignities, he thirsts after Human Glory, the Bowels of Mercy are far from him, he rather rejoyces in Cruelty, and to play the Tyrant, he counts Gain Piety. Why do I speak of cleanness of heart? I wish he had not wholly forgotten it, as one dead, as to his heart; I wish he were not a seduced Dove, that has no heart; would to God even that which is without were but clean, and that the spotted Coat which perrains to the Body, were not to be found; and that he did even in this part, obey him that says; *Be clean you who carry the vessels of the Lord.*

CHAP. XXIX.

A Complaint against the Incontinent, for not Revering Holy Orders.

I Do not accuse all, but neither can I excuse all. Our Lord has left to himself many thousands. Otherwise, if their Justice did not excuse us, and the Lord of Sabbath had not left us that holy Seed, we had now long ago been destroyed, as was *Sodom*; and had perished, as *Gomorrah*. Indeed the Church seems to have been dilated, and even the most Sacred Order of the Clergy, their number is beyond number multiplied. But though, O Lord, thou hast made our number more, yet thou hast not made our joy greater: whilst there appears as great a decrease of merit, as increase of number. Every-where they run to Holy Orders, and men without reverence, without consideration, meddle with Mysteries revered by the very Angelical Spirits. For they are not afraid to seize upon the sign of the Heavenly Kingdom, to wear the Crown of that Empire; even

even they in whom Avarice reigns, Ambition rules, Pride domineers, and even abominable Luxury has its principality. Amongſt whom alſo perhaps the worſt of abominations appears within their Walls, if (according to the Prophecy of *Ezekiel*) we would pierce the Wall, ſo that even in the Houſe of God we live moſt horridly ill. For that after Fornications, after Adulteries, after Inceſts, amongſt ſome, even ignominious paſſions and filthineſſes are not wanting. Would to God things which are not fitting to be done, were ſo not done, that it neither was needful for the Apoſtle to write theſe things, nor for us to ſpeak of them or that he ſhould not be thought worthy to be believed, who ſhould ſay, that ſo abominable an affection did at any time occupy the heart of man. Were not of old thoſe Cities the Mothers of this filthineſs, condemned beforehand by the Divine Juſtice, and deſtroyed by fire? Did not the fire of Hell, impatient of delay, by prevention, devour that execrable people, becauſe their ſins were ſpecially manifeſt, going before to judgment? *Gen.* 19. Did not ſtormy ſhowers of Fire and Brimſtone abſume the very earth, as conſcious of ſo great a confuſion? Was not the whole Country converted into an horrible lake? Five heads of that *Hydra* were cut off, but alas, innumerable roſe up in their place. Who has built again the Cities of wickedneſs, who has dilated the Walls of turpitude, who has extended the poiſonous ſeed? Wo, wo, wo, the enemy of mankind has ſcattered about the World the unhappy relicks of that ſulphureous fire, with thoſe execrable aſhes he has beſtrewed the body of the Church, and with a foul and fetid filth has beſprinkled ſome of her Miniſters. Ah elect Race, royal Prieſthood, holy Nation, acquired People! Who, amidſt thy ſo Divine beginnings, and the firſt birth of Chriſtian Religion, abounding with all ſpiritual Graces, could have believed that ſuch things as theſe ſhould ever have been found in thee? With theſe ſpots they enter the Tabernacle of the Living God, they inhabit the holy Temple of the Lord, polluting of it, having hereafter to receive a manifold Judgment, for that they have ſuch grievous Conſciences, and yet notwithſtanding intrude themſelves into the Sanctuary of God. For ſuch do not only not appeaſe God, but more incenſe him, whilſt they ſeem to ſay in their hearts; He will not puniſh us. They do indeed provoke him, and make him angry with them

them I fear, by those very things by which they ought to have made an atonement. Would to God, rather than thinking to begin a Tower, they would sit down and compute the cost, lest perhaps they should not have a sufficient stock to perfect it. Would to God they who are not able to contain, would be afraid rashly to profess perfection, or to promise a single life. For it is truly a costly Tower, and a great Word, which all cannot take. But without all peradventure, it were better to marry than to burn, and to be saved in the low degree of the faithful people, than in the sublime state of the Clergy, both to live worse, and to be more severely judged. For many, not indeed all, but yet many, it is certain; neither can they lie hid, such is their multitude; nor do they seek to lie hid, such is their impudence: many, I say, seem to have made use of the liberty in which they are called, as an occasion of carnality, abstaining from the remedy of Marriage, and afterwards pouring themselves forth on all manner of wickedness.

CHAP. XXX.

An Exhortation to Repentance, that being first humbled, they may be afterwards exalted.

SPare, I beseech you, Brethren, spare your Souls, spare the Blood which was shed for you. Take heed of the horrid danger, decline the fire which is prepared. Let there be found at length not a mock-profession of Perfection, let the vertue of Piety be exhibited, together with the semblance of it; let there not be an empty form of a single life devoid of the truth. How should Chastity but be in danger amidst Delights, Humility among Riches, Piety in the middle of Business, Truth in much speaking, Charity in this wicked World? Fly out of the middle of *Babylon*, fly and save your souls. Fly to the Cities of Refuge, where you may do Pennance for what's past, and obtain Grace for the present, and confidently expect Glory hereafter. Let not the consciousness of your sins retard

you;

you; for where they have abounded, Grace is wont to superabound: neither let the austerity of Pennance deter you. For the sufferings of this Life are not worthy the past fault which is remitted, nor the present comfort of Grace which is infused, nor the future Glory which is promised us. In fine, there is no bitterness so great which the Prophetical Meal does not sweeten, which the Tree of Life does not make savoury. If you do not believe words, believe works, and acquiesce in the examples of many. Sinners from all parts run to Pennance, and such as are delicate both by nature and custom, make light of all exterior rigor, that they may lenify their exasperated Consciences. Nothing is impossible to them that believe, nothing difficult to them that love, nothing sharp to the meek, nor nothing hard to the humble, to whom Grace gives help, and the devotion of obeying lenifies the command. How long do you walk in great and wonderful things that are above you! It is a great and wonderful thing indeed to be a Minister of Christ, and a Dispencer of the Mysteries of God. The Order of Peacemakers is far above you, unless perhaps omitting the degrees mentioned above, you are rather minded to leap than to ascend. Would to God, notwithstanding whosoever so enters, would, if it were possible, minister as faithfully, as he intruded himself confidently. But it is hard, and perhaps impossible, that out of the bitter root of Ambition, the sweet fruit of Charity should proceed. I say, if you will hear me, yea not I, but our Lord says; *When thou shalt be invited to a Wedding, sit down in the lowest place; for he who exalts himself, shall be humbled; and he who humbles himself shall be exalted.*

CHAP.

CHAP. XXXI.

Of enduring Perſecution, according to the laſt Beatitude.

BLeſſed, ſays he, *are the Peacemakers, for they ſhall be called the Sons of God.* Mark well, not talkers of Peace, but makers of Peace, are commended. For there are which ſay, and do not. Indeed, as not the hearers of the Law, but the doers of the Law are juſt; ſo not the announcers of Peace, but the actors of Peace, are bleſſed. Would to God, notwithſtanding our whoſoever now ſeem Phariſees, (for perhaps there are ſome,) although they will not do, at leaſt would ſay what they ought. Would to God they who will not Preach the Goſpel without a Salary, would but even Preach it for a Salary; would to God that they would but Evangelize, that they may eat. *The hireling*, ſays he, *ſees the Wolf a coming, and flys away*, Jo. 10. Would to God, they who in this our age are not Paſtors, would but prove themſelves Hirelings to their Flocks, and not Wolves: that themſelves would not hurt their Flock, would not fly away, no body perſecuting of them, that they would not expoſe their Flock until the Wolf were ſeen a coming. For they were in ſome manner tolerable, if they were found, eſpecially in time of Peace, receiving their hire, and at leaſt for their hire, labouring in the keeping of their Flock, whilſt that they themſelves did not moleſt their Flock, and againſt reaſon avert them from the Paſtures of Juſtice and Truth. For Perſecution undoubtedly ſeparates and diſtinguiſhes Hirelings from good Shepherds. For how muſt not he needs fear tranſitory loſſes, who ſeeks after temporal gains? When will he endure an earthly Perſecution for Juſtice, who ſeeks an earthly Reward more than Juſtice. *Bleſſed*, ſays he, *are thoſe who ſuffer perſecution for Juſtice, becauſe theirs is the Kingdom of Heaven.* This Beatitude belongs to good Paſtors, not to Hirelings, much leſs to Thieves or Wolves. For they are ſo

far from ſuffering Perſecution for Juſtice, that they had rather endure Perſecution than Juſtice. For it is contrary to their Works, and it is troubleſome to them even to hear of it. But for Covetouſneſs, and for Ambition, they are ready to undergo all Dangers, to raiſe Scandals, to endure Hatred, to diſſemble Revilings, to neglect Curſes; ſo that the Animoſity of ſuch, is not leſs pernicious than the Puſillanimity of Hirelings. Therefore to true Paſtors, their Paſtor, the good Shepherd, who ſpared not to lay down his life for his Sheep, ſays; *Bleſſed ſhall ye be when men ſhall hate you, and ſeparate you, and caſt out your name as evil, for the Son of Man. Rejoyce in that day, and exult, becauſe great is your Reward in Heaven.* For that they truly have no reaſon to fear Thieves, who lay up Treaſure for themſelves in Heaven. They have no reaſon to complain of the multiplicity of Tribulation, when they conſider the multiplication of their Reward. Yea let them rather rejoyce, as it is fitting they ſhould, that not ſo much their Perſecution, as their Reward, is encreaſed: and let them exult ſo much more abundantly, as they ſuffer more things for Chriſt, that ſo a more plenteous Reward may expect them with him. *Why are ye afraid, O ye of little Faith?* There is a faithful ſaying, and founded upon irrefragable truth: No adverſity ſhall hurt us, if no iniquity rule over us. But it's a ſmall matter not to hurt us; it ſhall profit us, abundantly profit us, provided Juſtice be our intention, and Chriſt our Cauſe, with whom the patience of the Poor ſhall not loſe its Reward for ever. To Him be Glory now and for ever and ever. *Amen.*

SERM.

SERM. I.

Of the Spiritual Combat.

GOD Almighty, the Rich and Powerful King, made man, whom he had created, his Son, to whom, as to a delicate Youth, he appointed as Masters, the Law, Prophets, and other Tutors and Governors, until the time prefixed for his consummation. He instructed him, and admonished him, constituting him Lord of Paradise, shewing him, and promising him all the treasures of his Glory, if he would not forsake him. And lest any thing should be wanting to his happiness, he indulged to him also freedom of will, that his Happiness might be voluntary, and not forced. And having now received liberty of good and evil, he began to have an irksome weariness of his good things, out of a concupiscence of knowing good and evil. Out of the Paradise therefore of a good Conscience he goes, seeking new things, which he knew not; for as yet he had known nothing but good, and neglecting his Father's Laws, and Tutors, he eats of the Tree of Knowledg of Good and

Evil againſt the prohibition of his Father: and, miſerable creature, hiding himſelf, and flying from the face of his Lord, fooliſh Boy, he began to wander through the Mountains of Pride, through the Valleys of Curioſity, through the Fields of Licentiouſneſs, through the Groves of Laſciviouſneſs, through the Mariſhes of Carnal Pleaſures, and through the Floods of Worldly Cares. The old Robber ſpying the wanton Youth wandring far from his Father's Houſe without a Keeper, without a Governor, comes to him, and with the hand of bad counſel reaching him the Apples of diſobedience; after he had got his conſent, he ſets upon him, he caſts him headlong on the ground, that is, precipitates him into earthly deſires; and leſt he ſhould get up again, he ties his feet, that is, the affections of his mind with the ſtrong bonds of Concupiſcence, binds his hands of Operations, blinds the eyes of his Mind, puts him into the Ship of dangerous Security, and the wind of Adulation blowing ſtrong, he tranſports him into the far Country of Diſſimilitude. He being now in a ſtrange Land, he was expoſed to Sail to all that paſs by the way. He learns to feed Hogs, and to eat the husks of Hogs, he unlearns all he had learnt, he learns what he knew not, to wit, baſe and ſervile works. And being bound in the Priſon of Deſperation, where the wicked walk in a round, in that Mill of impious Circuition, he is forced to grind to the profit of a bad Conſcience.

Ah ſad misfortune. And where is now his Potent, Bounteous, and Loving Father? Can he forget the Son of his body? Far be it from him, far be it from him. He does not forget him, but compaſſionates him, he grieves and complains of the abſence and perdition of his Son. He commands his Friends, he ſolicits his Servants, he excites all to ſeek after him. One of his Servants called Fear, at the command of his Lord, following the foot of the fugitive Son, finds him in the Dungeon of a Priſon, covered with the filthy rags of carnal ſins, bound with the chains and fetters of a bad cuſtom, miſerable and mad, ſecure and laughing amidſt his miſeries. Whom he urged both with words and blows to go out, and to return to his Father; and he did ſo confound and deject the miſerable wretch, that he lay like one a dying, his belly cleaving to the ground. Inſtantly after Fear, another ſervant, whoſe name was Hope, went out, and ſeeing the King's Son not delivered, but oppreſſed;

not

not helped, but dejected by fear; ſoftly goes to him, and raiſing up the needy from the ground, and the poor from the dunghil; and lifting up his head, and caſting about him the garment of Conſolation, wiping his eyes and face; *Sir*, ſays he, *how many Servants in your Father's Houſe have Bread more than enough, but you here famiſh for hunger? I pray ariſe, and go to your Father, and ſay to him; Father, make me as one of your hired Servants.* Then he at length, ſcarce a little return'd to himſelf, ſays; Are not you Hope? And how could Hope ever enter into ſo dark and horrid a dungeon of deſperation? I, I, ſays he, I am Hope ſent to you from your Father, and I will help you, and not leave you, till I bring you into the Houſe of your Father, and into the Bed-chamber of your Mother. And O, ſays he, O ſweet eaſe of labours, O ſweet comfort of the miſerable, O one, and not the loweſt of the three that wait in the Bed-chamber of the King, you ſee the vaſt depth of my Priſon, you ſee my chains, which notwithſtanding at your entrance are for the greateſt part broken and looſed, you ſee the vaſt multitude of my fellow-Captives, their ſtrength, their ſwiftneſs, their craft; and what place then for thee here? But, ſays Hope, do not fear, he who helps us, is Merciful; he who fights for us, is Omnipotent: and there are more with us than with them. Beſides, I have brought you the Horſe of deſire, ſent to you from your Father, whom when you ſhall have mounted, I being your guide, you ſhall ſecurely eſcape out of the hands of all theſe your enemies. Thus he ſaid, and forthwith ſet the King's Son upon the Horſe of deſire, putting under him the ſoft Clothes of pious Devotion, having added the ſpurs of good Examples; but there wanted a bridle, ſuch haſte he made to fly away. Immediately the Horſe falls a running without a bridle; Hope draws him on before, Fear behind urges him with blows and threats. Then the Princes of *Edom* ſeeing this, were troubled, trembling ſeized upon the ſtrong of *Moab*, and all the Inhabitants of *Canaan* were wounded. Let fear and trembling invade them from thy great Arm, let them be made immovable as a ſtone, until thy Son, O Lord, paſs by, that thy Son whom thou haſt once poſſeſſed.

But whilſt they are thus carried on headlong, they fly away indeed, but not without danger, becauſe without meaſure, and without counſel. Wherefore Prudence ſent from his Father,

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one of the chief Princes of his Palace, having in his company his friend Temperance, runs to them, and ſtopping them, ſays; Not ſo faſt, not ſo faſt, I pray, not ſo faſt; for *Solomon* ſays; *He that makes haſte, is ſubject to ſtumble*, Prov. 19. If you run too faſt, you ſtumble; if you ſtumble, you fall; if you fall, you render back into the hands of his enemies, the King's Son, whom you have undertaken to deliver. For if he ſhall chance to fall, their hand will be upon him immediately. Having ſaid this, he put upon the metled Horſe of deſire, the bridle of diſcretion, and committed the government of the reins to Temperance. And when Fear behind complained of the nearneſs and ſtrength of the enemies, and of the ſlowneſs of their flight. Get thee behind me, *Satan*, ſays Prudence, thou art an occaſion of offence to us. Our ſtrength and our praiſe is the Lord, and he is made unto us Salvation. And behold Fortitude, a ſtout Souldier of our Lord, running to them over the Field of holy confidence, and having drawn out the Sword of joy; Do not, ſays he, be troubled; more are with us than with them. Then, ſays Prudence, acquainted with the Councels of the Court of Heaven; Have a care, I beſeech you, for that inheritance whereunto haſte is made in the beginning, ſhall want a bleſſing in the end, *Prov.* 20. Go forwards therefore prudently, but not too faſt. For the enemies are not in the way, but they are wont to put the occaſion of tripping by the way-ſide, in the meeting of two or three ways together, in the windings and turnings of the ways. I therefore will go before, but do you keep ſtrait on the way of Juſtice, and I will quickly bring you into the Camp of Wiſdom, which is not now far of. For it is Wiſdom of whom it is ſaid; *If you deſire Wiſdom, learn Juſtice*, Eccl. 10. Whilſt they thus go on, Fear urging, Hope drawing, Fortitude defending, Temperance moderating, Prudence forecaſting and inſtructing, Juſtice guiding and conducting, the King's Son approaches the Camp of Wiſdom. Wiſdom hearing of the coming of a new Gueſt, prevents him who deſires her, goes out to meet him, ſhews herſelf to him chearfully upon the way. But the Camp was ſurrounded with the deep ditch of profound Humility, on which was built the ſtrong and fair walls of Obedience, reaching the very Heavens, which was wonderfully adorned with the ſtories of good Examples painted all over it. Alſo it was built with

Bulwarks;

Bulwarks; a thouſand Bucklers hung upon it, all the Armour of the valiant. The gate of Profeſſion was open to all; a Porter at the entrance to let in the worthy, and to ſhut out the unworthy. An Herald crying over the Gate; If any one love Wiſdom, let him turn into me, and he ſhall find it; and when he ſhall have found it, happy is he if he keep it. Hither the King's Son, brought in by the guidance of Wiſdom that met him, yea carried him in her Arms, obſequiouſly attended by the King's Family, he is brought to the Tower in the middle of the Fortification, where Wiſdom has built her ſelf an Houſe, has hewed out ſeven Pillars, has ſubdued Nations to her, and by her proper vertue has trampled upon the necks of the proud and lofty. There he is placed in the Bed of Wiſdom, which ſixty ſtout ones of the valiant of *Iſrael* ſurround, every one with a Sword upon his thigh. *David* is preſent with his Timbrel and Dance, with his ſtringed Inſtrument and Organ: and the other Paranymphs of the Celeſtial Court rejoycing and exulting more over one Sinner doing Pennance, than over ninety nine juſt, who need no repentance. And behold a boiſterous Wind coming from the North, and involving fire, ſhakes the whole Houſe, troubles the Camp of Wiſdom. For *Pharaoh* went out with his Chariots and Horſemen, purſuing *Iſrael* flying away. The Tabernacles of the *Idumeans* and the *Iſmaelites*, *Moab* and the *Agarens*, *Jebal*, and *Amon*, and *Amalech*, the Strangers, with the Inhabitants of *Tyrus*, diſpoſed a Covenant, and unanimouſly plotted againſt them. *Aſſur*, that great Exterminator, the Devil, came along with them. In a word, the City is beſieged, machins of temptations ariſe, the enemy preſſes hard on every ſide, a Dragon in ambuſh, a Lion in open view; he gathers companions, caſts in Fire-balls, digs through the Walls, ſtirs up Wars, ſends privily Trapans, threatning the utter ruine of the whole City. Within is fear and anxiety, and all are troubled at the ſudden and vehement aſſault of the enemies, and ſtagger like a drunken man, all their Wiſdom is devoured, and they cried to their Lord when they were troubled. They run to the Caſtle of Wiſdom; they tell the ills that have hapned; they ask councel. For Prudence returned to her ſelf, conſults Wiſdom what had beſt be done. Wiſdom declares that no delay muſt be made, but counſel muſt be ask'd of the Supreme King. And who ſhall go for us, ſays Prudence? Prayer, ſays

ſays Wiſdom. And leſt ſhe ſhould make any delay in going, let her ride upon the Horſe of Faith. Prayer, after a long ſeeking, in ſo great a tumult, ſcarce at laſt was found; ſhe gets upon the Horſe of Faith, goes on by the way of Heaven, nor does ſhe ſtop until ſhe enters the Gates of the Lord in Confeſſion, and his Courts in Hymns. And like a familiar ſervant approaching the Throne of Glory, expoſes her neceſſary buſineſs. The King having heard the danger of his Son, converting himſelf to the Conſort of his Kingdom Charity, ſays: O whom ſhall I ſend, and who will go for us? But, ſays Charity, behold, I am ready to go, ſend me. Then the King; Prevailing, ſays he, thou ſhalt prevail, and ſhalt deliver him; go thy ways, and do ſo. Forthwith the Queen of Heaven, Charity, goes out from the face of the Lord, accompanied by the whole Celeſtial Court: and coming and deſcending into the Camp, with the vertue and joy of her preſence, immediately exhilarated all things, compoſed the commotions, and appeaſed the diſturbances. Light is reſtored to the miſerable, and confidence to to thoſe that were afraid. Hope returned again, which was juſt upon flying away, and Fortitude, which had almoſt been quite loſt. The whole Artillery of Wiſdom reſumes Conſtancy. But the enemies that were beſieging the City, what Exultation, ſay they, is this in the Camp? wo be unto us. Let us fly *Iſrael*, for God fights for them. So the enemies flying, the efforce of the Grace of God rejoyces the City of God, the moſt High has ſanctified his Tabernacle: God is in the middle of it, it ſhall not be moved: God will help it early in the morning. The Nations are diſturbed, and the Kingdoms are bowed down: he gave forth his voice, and the earth was moved. The Lord of Vertues is with us: Our Receiver is the God of *Jacob*. Then the Queen, Charity, taking into her arms the child of God, her own child carried him to Heaven, and repreſented him to God his Father. Whom his Father meeting, gracious and pleaſant; Quickly, ſays he, bring forth the firſt Stole, and put it on him; and give him a Ring on his hand, and Shooes on his feet. Produce the fatted Calf, and kill him. For it behoves us to feaſt and rejoyce, becauſe that my Son was dead, and is revived; was loſt, and is found.

Take notice here of four things in this deliverance, or recalling of our prodigal Youth. Firſt, his Repentance, but a fooliſh

fooliſh one. Secondly, his Flight, but temerarious and unreaſonable. Thirdly, his Fighting, but timerous and fearful. Fourthly, his Victory, ſtrong and wiſe. All which things you ſhall find in every one that flies out of the World. Firſt of all, he is poor and fooliſh; afterwards, he is precipitant and temerarious in proſperities; then, he is timerous and puſillanimous in adverſities: and finally, provident, underſtanding, and perfect in the Kingdom of Charity.

The firſt thing that ſeizes upon Sinners, is a neglect of themſelves, then a curioſity of exterior things, and of ſuch as belong not to them; afterwards, a concupiſcence of thoſe very things. Conſent follows concupiſcence, cuſtom follows conſent, contempt follows cuſtom, and malice, that is affection and delight in ſinning, follows contempt. Negligence retards, Curioſity hinders, Concupiſcence ties, Conſent binds, or hardens, Cuſtom draws, Contempt precipitates, Delight incarcerates in the priſon of deſperation; wherefore the Sinner, when he ſhall have come into the bottom, he deſpairs. But the Holy Ghoſt coming, and viſiting the miſerable Soul by his ſevenfold Grace, firſt infuſes Fear into it, to Fear he adds Piety, that the ſweetneſs of Piety may comfort the miſery of Fear; to Piety Knowledg, to wit, that it may know how to uſe both Fear and Piety, leſt exceſſive ſadneſs from Fear ſhould wholly abſorp it, or leſt a vain preſumption from Piety ſhould precipitate it into indiſcretions: to Knowledg Fortitude, to wit, againſt temptations, and that it may make progreſs in good: Counſel alſo aſſiſts not only Knowledg, but alſo Fortitude, leſt it ſhould truſt too much either to Knowledg or Fortitude. But that all things may be done with Counſel, he adds Underſtanding, that now in the interior of his own heart, he may by himſelf read, not only what men councel, but alſo what is the good, and well-pleaſing, and perfect will of God. To Underſtanding, Wiſdom; that what hitherto he learnt by Councel, or Underſtanding, may now paſs into affection to him: that by it ſelf, through the Grace of God, may reliſh, and be made ſavoury and ſweet to him, whatſoever hitherto ſeemed hard and intolerable. And firſt of all, to Negligence the Holy Ghoſt oppoſes Fear; and he that fears, neglects nothing; to Curioſity, Piety; that is, an affection for God; which, as the Apoſtle ſays, is profitable to every good work, and wholly contrary

to Curiosity. To Concupiscence he joyns Knowledg, that the Soul may know it self, and busying it self in its own interior, it may not go out to the Concupiscence of the World, lest it hear that (O fairest amongst women, if thou knowest not thy self, go forth and feed thy Kids:) or that it may know how vain and frail all those things are which it desires. To Consent he opposes Fortitude, lest Councel should come to consent to Custom; because when it shall be come to Custom, then truly there is need of Councel: to Contempt the Holy Ghost opposes Understanding, because now the Counsel of men being contemned, unless by it self the Soul understand its own danger, its Case becomes in a manner desperate: to Malice, Wisdom, because Wisdom only overcomes Malice. Now the Holy Ghost by its seven-fold Grace, destroying in the Soul of man this seven-fold Misery, he instantly builds in it a seven-fold Beatitude, by the Spirit of Fear, making happy the poor in Spirit; by the Spirit of Piety, making happy the Meek; by the Spirit of Knowledg, making happy those that Mourn; by the Spirit of Fortitude, making happy those that hunger and thirst after Justice; by the Spirit of Councel, making happy the Merciful; by the Spirit of Understanding, making happy the Pure of Heart; by the Spirit of Patience, making happy the Peace-makers; when Wisdom overcomes Malice, and that Peace of God which surpasses all understanding, exults in the Heart: and this is the Perfection of the Servants of God.

SERM. II.

BEtwixt *Babylon* and *Jeruſalem* there is no Peace, but a continual War. Each City has its King. The King of *Jeruſalem* is Chriſt our Lord; the Devil is the King of *Babylon*. And now, becauſe one of them delights to Reign in Juſtice, the other in Malice, the King of *Babylon* draws ſuch Citizens of *Hieruſalem* as he can, into *Babylon*; and by his Miniſters unclean Spirits, ſeduces them, to make them ſerve iniquity to iniquity, *Rom.* 6. Hence a Watchman or Eſpial upon the Walls of *Jeruſalem* ſeeing one of her Citizens made a prey of, and leading Captive into *Babylon* he gives notice of it to the King. Now the King of *Jeruſalem* calling to him the Spirit of Fear, a notable Souldier in ſuch occaſions; Go, ſays he, and reſcue our Priſoner. He, as one always ready at all the commands of the King, with all ſpeed purſues the enemies, and on the ſudden there was made in their ears a ſound as it were of a vehement wind coming towards them. For Fear thundred over them, and at the voice of his Power all the ſtrength of his enemy trembled, whom now put to flight, Fear did not far purſue them, but endeavoured to carry back to his own City his reſcued fellow-Citizen. But one of the adverſaries, the Spirit of Sadneſs was not with them when Fear aſſailed them. He ſeeing his Companions on the ſudden flying, riſes out of the ambuſh in which he had hid himſelf, makes to them with all

ſpeed. All this is done, ſay they, by Fear alone, and it is a diſgrace to us all. But he; be not afraid of that Fear, for I know what's to be done. I will go, and I'll be a lying Spirit in the corners of the ways, and will feign my ſelf to be a friend of Fear. For I know the man, and he is not to be dealt withal by force, but by craft. But do you wait the iſſue. He did as he had ſaid, and taking the neereſt way, got before Fear. And returning back upon the way, by which Fear was going, he met him; and entertaining him with kind, but very miſchievous diſcourſes, began to ſeduce him; ſo that Fear, ignorant of his deſigns, confidently follows him. And he was now juſt upon the point of precipitating him into the ditch of Deſpair. But the Spial ſignifies to the King what was a-doing. The King makes one of his Souldiers, Hope, to be called, and commands him to make haſte to the ſuccour of Fear, carrying with him the Horſe of Deſpair, and the Sword of Joy. The faithful Souldier going forth at the word of command, when he was come to the place, brandiſhing the Sword of Joy, he put Sadneſs to flight. And ſo having delivered his fellow-Citizen, and put him upon the Horſe of Deſire, going before, he draws him forward with the cord of the Promiſes: and Fear following behind, laſhes him on with a little whip made of the ſmall cords of his ſins. The free Horſe goes on a-main, drawn before, and urged behind; but in ſo rapid a courſe, there was reaſon to fear an incurſion. And indeed the Souldiers of *Babylon* gathered together a Councel, ſaying; What do we, when he has ſo eſcaped, whom but now we poſſeſſed with ſecurity? How is the jubilation of Hell turned into mourning, and joy made in the Heavens for the delivery of their fellow-Citizen by only two Souldiers? How is it that the cunning of the Diabolical fraud has periſhed? But one of them more wicked than the reſt, ſuggeſted profane and wicked counſel, ſaying; You know nothing, nor do you underſtand, how that now he is more eaſy to be taken, and if he be taken, more hardly will he be taken from us again. Do you therefore follow a-loof off, and I'll transfigure my ſelf into an Angel of Light, and under a ſhew of teaching them as ſtrangers, and ignorant of the way, will deceive them. The Trapan being thus ordered, the Scout-watch ſignifies to the King, that indeed the Captive is returning, and upon the Horſe of Deſire, but that he makes too much

haſte,

haſte, for want of a Bridle and Saddle. The enemies, ſays he, purſue him a-far off, and ſome of them inveterate in evil, cut the way ſhort. But, and juſt now, I ſee one who ſeems to wear our Arms, but I am ſure he's gone out from us. It's needful ſomebody ſhould go and ask him, are you ours, or do you belong to our adverſaries? Moreover the King, whoſe mind is continually ſolicited with the care of Souls, ſends forth two of his Councellors, Prudence and Temperance. One of which, Temperance puts upon the Horſe the bridle of Diſcretion, and perſwades Hope to go a more moderate pace. But Prudence chiding Fear, and accuſing him of headineſs, admoniſhed him of the future: and ſet upon the Horſe the ſaddle of Circumſpection, that his Rider might not fall backwards, but might reſt behind on confeſſion of Sin paſt, before on meditation of Judgment, on the left-hand on Patience, and on the right-hand on Humility. Moreover Hope and Fear gave ſpurs, Hope on the right-foot, the expectation of Reward; Fear on the left, the dread of Puniſhment. And delay being made, it now growing towards evening, and the day being far ſpent, the enemies are gathered together again in multitudes to fight them. Fear trembles, Hope accelerates, but ſcarce at length Prudence and Temperance makes them hear councel. And Prudence, you ſee that the day is gone, and the night has overtaken us: and he that walks in darkneſs, knows not whither he goes. Moreover you have a great way yet to go, nor is the number of your enemies ſmall. But our King has a very faithful Souldier, whom I know very well, and he has a Caſtle here hard by, and a very ſtrong Habitation; becauſe he has made his neſt in a Rock. Let us, if you pleaſe, divert unto him, for it is good for us to be there. My Armor-bearer, Reaſon, ſhall go before us; for he is skilful in the ways, and known to Juſtice, to wit, of his kindred. Reaſon then leading the way, the reſt following, he got to the Caſtle before them; and having ſaluted Juſtice, gave notice of the Gueſts that were a coming. Juſtice enquires who they are, asks whence, and for what they come. And being informed concerning their King, riſing up, goes out to them with proviſion of Bread, and meets them as an honoured Mother, and taking the Soul off from the Horſe of Deſire, affectuouſly lodges him in the inmoſt chambers of his Houſe. The enemies Army follows, and ſurrounding

the

the Caſtle on all ſides, ſeeks out, if poſſible, ſome entrance or other; and, as a Lion, goes about ſeeking whom he may devour. But finding it fortified on all ſides, they pitch their Tents, and order Watches, that no body may be able to go in or out; and that the morning being come, they may aſſault it, and with their prepared machins throw it down to the ground. In the mean time Fear, timerous, and not ſlothful in ſolicitude, nor ever ſecure, excites his fellow-Souldiers, convenes Juſtice, enquires about the fortification of the place, and how they are prepared with Arms, and adds, if perhaps there be a ſufficiency of proviſions for their ſuſtenance. To theſe things Juſtice anſwers; The ſcituation of the place, as you may obſerve, is ſtrong and inacceſſible, nor does it fear aſſaults, with the arms and machins of the enemies. But becauſe it is a dry place, it has but few Inhabitants, whom it ſuſtains in ſome manner with the dry food of Barly-bread. And we have now only left five Barly-loaves, and two Fiſhes. And what, ſays Fear, are theſe amongſt ſo many? He began therefore the more to fear, and to be irkſomly weary, and blaming the Soul for coming off the Horſe of deſire, often commemorated, that the laſt things of that man would be worſe than his firſt. For that forward Horſe, now committed to the guidance of only reaſon, with his ſwift courſe did fly to the City. Thou thy ſelf, ſays he, ſhalt ſee, if it was not better with thee then rather than now. And ſo Fear had almoſt riſen up againſt Hope for thinking contrary things; but Temperance called in Prudence. Prudence being come, reprehending the unrulineſs of Fear, ſays; Let thy Sword, O Fear, ſhew its cruelty upon the adverſaries. Doeſt thou not know that our King is the King of Vertues, the ſtrong and powerful Lord, the Lord powerful in Battel? Let therefore a Meſſenger go, who may make known the neceſſities of his Servants, demand Help, bring Auxiliaries. And who ſhall be able to go? ſays Fear. Darkneſs has covered the earth, and a watchful multitude of enemies encompaſſes the walls, and we all ignorant of the way, as in a Country far from home. They called therefore Juſtice, their Hoſt. If in any thing, ſay they, thou canſt, help us: To whom Juſtice; Be of good heart. For I have a very faithful meſſenger to the King, well known at Court, to wit, Prayer, who is not unskilled through unknown ways, in the ſecret ſilence of the night, to pene-

penetrate the ſecrets of Heaven, and to go to the King's Bed-chamber, and by an opportune importunity to incline the pious mind of the King, and is wont by a pittiful ſupplication to impetrate help for the diſtreſſed. Let him go if you pleaſe, for ſo he is here preſent at hand. And when they had all anſwered, It pleaſes us: Prudence dictating what he ſhould inſinuate to the King, Juſtice commanding him that he ſhould act faithfully, and be ſure not to return empty; the reſt, but eſpecially Fear, beſeeching him that he would make all haſte poſſible, he was ſent away through a ſecret poſtern of the wall. And he ſecurely penetrating the thickeſt files of the enemies, ſwifter than any Bird, in a moment, in the twinkling of an eye, came to the very Gates of the new *Jeruſalem*. Which when he had found ſhut, and had knocked, the Porters taking it ill, that in the ſilent dead of night he ſhould fill the City with clamours, and not be afraid to be importune even to the King himſelf, he continued knocking, and moreover ſpoke, ſaying; Open to me the Gates of Juſtice, and being entred into them, with my mouth I will confeſs to the Lord our King, according to the multitude of my dolours which are in my heart. This, ſays he, is the Gate of my Lord, Juſtice ſent me unto you, that I may be introduced to the King, for I have ſecrets to reveal to him. The voice of the Turtle was heard in our Land. And when it was underſtood that ſhe was a Meſſenger from Juſtice, he was commanded to be brought in. Prayer entring in unto the King, adored, and ſaid; O King live for ever. And he: Are things well with thy Lord and his concerns? And Prayer: Well, O Lord, through your Grace. Yet one thing is needful. Your ſervant, which by your Royal command was ſnatch'd away from the horns of the Unicorns, has turned in unto your Champion my Maſter; and it is a Southerly and dry Land, and it has no proviſions. May my Lord give his benediction, and our earth give his fruit, and our enemies are gathered together in multitudes to fight againſt us. Give us, O Lord, help concerning our tribulation; becauſe there is no other to fight for us, except thou our God. Then our King, whoſe nature is goodneſs, moved with theſe fears, ſaid; Whom ſhall we ſend? To whom Charity: Lo here am I, Lord, ſend me. But the King asked concerning her Companions; but Charity anſwered, her own Domeſticks were ſufficient. Charity therefore goes

out,

out, together with her noble Train, Joy, Peace, Patience, Longanimity, Benignity, Goodneſs, Meekneſs. The renowned Captain attended by theſe, marches forward, and aſſured of the Victory, lifting up the triumphal ſign, he paſſed the firſt and ſecond Watch of the enemies. And being come to the Gate, it opened to her of it ſelf. At whoſe entrance, great joy was made in the Town. And when at the perſwaſion of joy they all lift up their voices, and cried out with acclamations, the clamorous noiſe terrified the Camp of thoſe without. And they; what is that voice of Exultation that ſounds in our ears from the Tents of *Iſrael*? It was not ſo yeſterday, and the day before. Perhaps aid is come to them, and they will ſally out, and aſſault us. Wherefore let us fly *Iſrael*; for the Lord fights for them againſt us. In the mean time Charity, impatient of delay, commands her Army to be put in array, the Gates to be opened, and the enemy to be purſued; openly profeſſing, and ſaying; I will go to the gates of Hell. So at one ſally the whole Army of Charity goes forth, whoſe force the *Babylonians* not being able to bear, they fly, but do not eſcape. On the ſide of Fear fall thouſands, and on the right-hand of Charity ten thouſands.

SERM.

SERM. III.

THE Armies of *Jeruſalem* and *Babylon* were ſet in array for Battel. On the one ſide the Valiant *David* draws forth a terrible and well-ordered Squadron of Vertues: On the other ſide *Nebuchadonozor* diſpoſes againſt him the ſpiritual wickedneſſes of *Babylon*, a tumultuous Army of Vices. The young Novice, *David*, having but newly taken the military Oath to his Sovereign, girt about with the Sword of the Word of God, by the hands of the eternal *David*, equipped with other Spiritual Weapons, big with great thoughts, very impatient rather of making himſelf a great Name, than of conquering the enemy, againſt the Edict of the King goes forth the Camp. He had a metled Horſe, his own body, ſtill full of ſecular juice, luſty, freſh, wanton, and his mind proportioned; thus mounted, he's carried gallantly, and ſcorning the diſcipline of his own Tents, and contemning his Companions, out of a certain fooliſh preſumption he marches far before the reſt, ſwelling and panting to make himſelf a name. *David* ſeeing his impetuons preſumption, threatens him by his Son *Solomon*: Wo to him that is alone; becauſe if he fall, he has not one to help him up. Whoſe admonitions he lightly eſteeming, when he was ſeeking occaſions of ſhewing his great Vertue to him-

ſelf or others, and was contriving to do ſome notable feat, he ſpies in the adverſe Party, one of the enemies, of a ſtout malice, and a crafty wickedneſs, having fiery arms, and his hands full of fiery darts, wounding many, killing thoſe he wounds, and trampling upon thoſe he kills, eaſily taking Captives, and difficultly releaſing them; the ſpirit of Fornication. Here, preſuming to ſhew an experiment of his excellent Vertue, he directs his force againſt him; and urging forward that his free Horſe with the laſhes of faſting, and the ſpurs of watching, he is wholly carried upon him. Prudence cries out behind; Spare, ſpare: Diſcretion cries, Hold, hold: and the whole Army of *David* calls out to him: all which he hearing with a deaf ear, miſerable creature, he's carried headlong into his own ruine, and knows it not. *Nebuchadnezzar* ſeeing him, murmurs with indignation, and meditating ill againſt him, ſends crafty Trapans before. For he headily rathing on, two Siſters, Pride and Vainglory meet him, and fraudulently, by way of acclamation, cry out beſide him; Gallantly, gallantly. To which he unfortunately being too credulous, is hurried into a precipice, and knows nothing of the ambuſhes which compaſs him on all ſides. For the ſpirit of Fornication having now frequently experienced ſuch aſſaults of ſuch youngſters, makes a ſhew of flying, and provokes the miſerably deluded Novice to follow her, until having brought him into the middle of *Babylon*, through the Gate that's ever open, ſhe delivers him up to her Companions to be mocked at by them. Gluttony and Fornication ſeize upon his horſe as theirs, nor do they permit his Maſter any longer to have any right in him. For now he began to fail: now, being weary, he ſought to divert, or turn out of the way; for in the middle of the Fight he fell under his Rider, and ſadly bruiſed him with his fall. Whom they with their *Babylonian* meats having refreſhed, and made fat again, ſubjected to their ſervices. Anger, envy, and a whole troop of other Vices riſe up againſt the miſerable creature, and Sinners confidently build upon his back. And Fornication alſo, the back of whom, flying away, he had only ſeen hitherto, now with open face; and a brazen forehead aſſails him, and caſts her fiery darts into his heart, and draws her ſword againſt his neck, and having thrown him down, tramples upon him, and delivers him over to the Cook of the King of *Babylon*, *Nabuzardan*, ſubjecting him to his

his impure ingurgitations to be laugh'd at; nor does she now permit honourable vices to lay hand on him, but with derision exposes him to the filthy Scullions of the King's Kitchen; that is, to foul and horrid vices. So then being now taken by the enemies, he is bound with the cords of bad custom, and precipitated into the prison of desperation. But King *David* covering his head, lamented, saying; *O* Absolon *my Son, my Son* Absolon. And calling a royal retainer, a tried and useful instrument in such occasions, to wit, Fear; he sends him to seek him out, and commands him to take Obedience along with him, that having taken him out of Prison, he may commit him to the tuition of Obedience. Fear being sent, goes, and awakes the miserable Captive; and having freed him from his chains and prison, according as it was commanded him, delivered him up to Obedience, and also restored him his Horse, but heady and rebellious, and so as he would hardly any more acknowledg his Lord. Whom Obedience laying hold on, and curbing him with an Iron-bit, subjected him, although with very great reluctancy and recalcitration to his ancient Master, and taught him to change his strength. So Obedience having from Fear received the Souldier of Christ, leading him by another way brought him back into his own Countrey; and ordered him his first mansion with Piety, to wit, that the indulgent sweetness of his Father calling him back again, might refresh his mind angered by Fear. His second with Knowledg, that he might know whence, and whither he was to return, and that he might understand how to use both Piety and Fear; lest Piety should excel him, or Fear deject him. His third with Fortitude, which should strengthen him to perform the journey of his return. His fourth with Councel, that he may learn to do all things with the counsel of another, nor in any thing decline from the guidance of Obedience. His fifth with Understanding, that now not only by the counsel of others, but also he himself may begin to understand what is the good, well-pleasing, and perfect will of God. Sixthly, the Souldier of Christ came to the mansion of Wisdom, his other Hosts accompanying him, and not forsaking his journey, that now the good things of our Lord may become savoury to him, and he may henceforth with *Moses*, as it were from *Mount Abarim*, begin to contemplate the promises of God. And so now he is come

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into *Jeruſalem*, into the Kingdom and City of *David*, into the Viſion of Peace; where, bleſſed are the Peacemakers, the Sons of God; who, all things being pacified interiorly and exteriorly, enter into the Joy of their Lord, and Celebrate a Sabbath of Sabbaths. *Amen.*

FINIS.